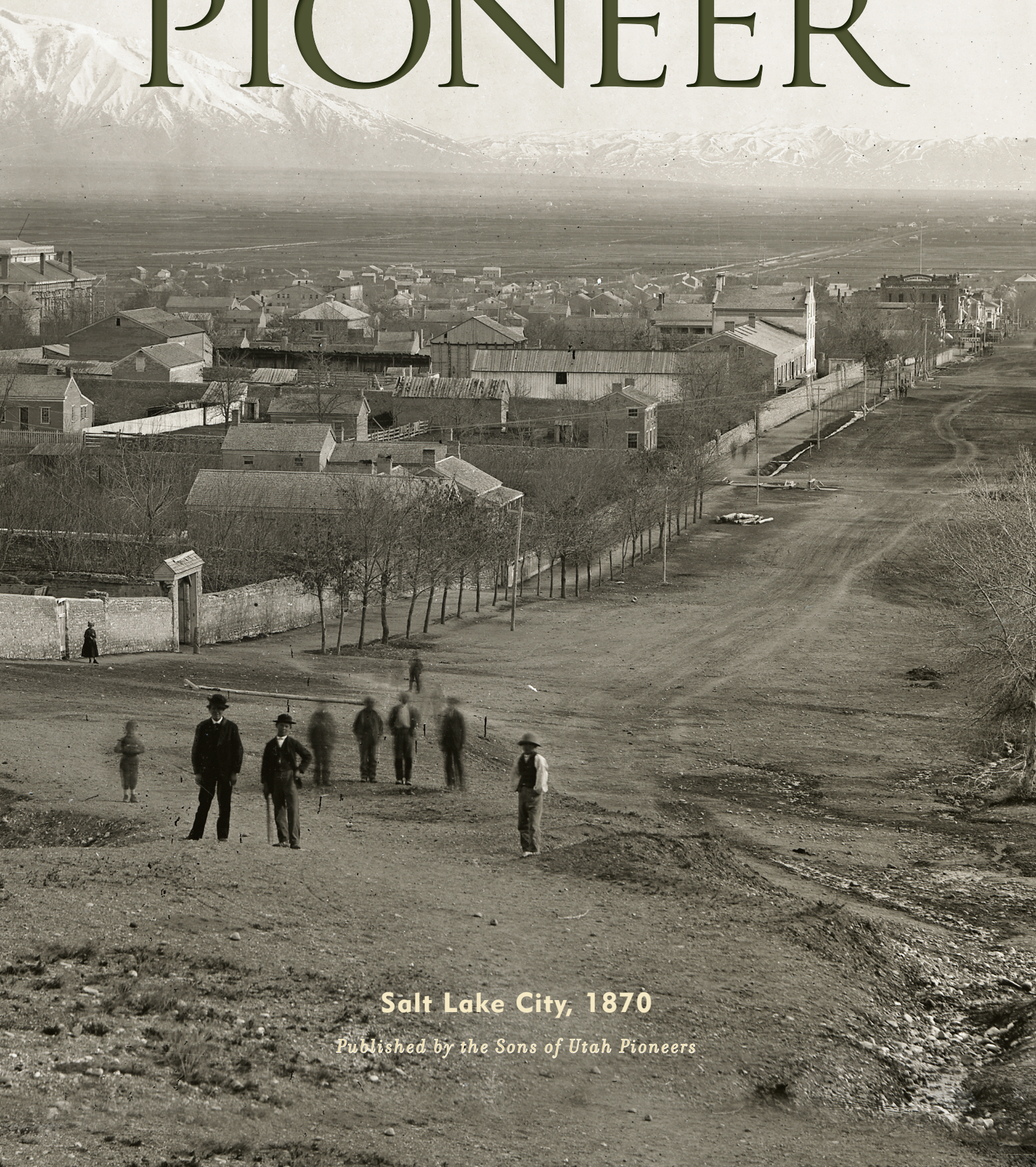


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PIONEER



Salt Lake City, 1870

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PIONEER

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The mission of the National Society of the Sons of Utah Pioneers is to preserve the memory and heritage of the early pioneers of the Utah Territory. We honor the pioneers for their faith in God, devotion to family, loyalty to church and country, hard work and service to others, courage in adversity, personal integrity, and unyielding determination. The society also honors present-day pioneers worldwide in many walks of life who exemplify these same qualities of character. It is further intended to teach these same qualities to the youth, who will be tomorrow's pioneers.

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President's Message

BY L. LAMAR ADAMS



"And it shall come to pass in the last days, that the mountain of the Lord's

house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it . . . for out of Zion shall go forth the law" (Isaiah 2:2–3).

The Hebrew word, in this verse, for top (*rosh*) means head, chief, choicest, or best.

Thus, Isaiah saw that the mountain where the Salt Lake Temple and Conference Center are situated was to be among the chiefest, or choicest, of the mountains for the gathering of the Saints in the last days. Although this depiction or imagery is also applicable to all mountains where there exists a temple in the Rocky Mountains from Canada to Mexico, the Salt Lake Valley stands as an ensign—the prototype.

"Two days after the first company's arrival, Brigham Young and several of the Twelve climbed a round bluff on the mountainside that President Young had seen in vision before leaving Nauvoo. They looked out over the valley's vast expanse and prophesied that all nations of the world would be welcome in this place and that here the Saints would enjoy prosperity

and peace. They named the hill Ensign Peak after the scripture in Isaiah that promised, 'He shall set up an ensign for the nations, and shall assemble the outcasts of Israel' (Isaiah 11:12)." (*Our Heritage*, chap. 7, p. 81.)

In fulfillment of the prophecies of this ensign, the early pioneers came to Zion, the Salt Lake Valley, and there received their assignments as to where they were to go—some were to stay, as did my great grandparents, Barnabas L. Adams, the Powells, and the Chases; and others were sent out to settle towns from Idaho to California and Arizona, as did my great grandparents, the Kartchners, Savages, and Casteels. Still today Salt Lake City remains the symbol of the gathering place.

The story is often told of Mary Murray Murdoch, lovingly called "Wee Granny," at 4 feet 7 inches tall, who was one of the members of Martin Handcart Company. She was not able to finish the journey to Zion to join her son, John. She died just before getting to Chimney Rock, Nebraska, and 10 days prior to age 74, in 1856. Her last words to her friends, the Steeles, was a request to tell her son John, that she died facing Zion.

"Righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City, that my

people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion" (Moses 7:62).

Although this quote is in reference to the New Jerusalem, Salt Lake City serves the same roll in the interim. As I travel throughout the nation, and world, and people ask me where I am from, I tell them Salt Lake City (born in Murray, a suburb of SLC) because that usually connects for them and brings up discussions related to the ensign for which it stands. Thus, I have always thought it a privilege to be able to say that I am from Salt Lake City, even though I was raised in 4 different states and 12 different towns by the time I graduated from high school. I also enjoy the connection with the past, those special feelings that come to me, when I pass by the home my father built in Sandy where we lived 77 years ago, or when walking past the temple and Temple Square. These experiences serve to turn my heart to my fathers, increase my desire to serve the God of our Fathers as greatly as they did. ▮

CORRECTION: In our last issue of *Pioneer* magazine 2011, vol. 58, no. 2, on page 39, the marriage date for Margaret Jane Casteel and William Decatur Kartchner was given as Mar. 17, 1814. The correct year was 1844.

CHURCH HISTORY MUSEUM

THE SALT LAKE CITY MODEL

BY RON
ANDERSEN &
JIM RAINES

The model of Salt Lake City is a center piece for A Covenant Restored exhibit in the Church History Museum in Salt Lake City. It captures the character of a city built upon the ideals of “the City of Zion.” In addition, it also reveals the stability, order, and permanence that were unusual in a settlement founded less than 25 years earlier. Like several other cities in America (e.g., Washington, Philadelphia, and Cincinnati), the city was planned in advance of its construction. As the religious, geographic, and economic center of the Mountain West settlements, Salt Lake City holds a prominent and important place in the history of the Latter-day Saints.

The year 1870 was chosen for the model because it was a pivotal year in the city’s history, while the city still reflected its pioneer character. Prior to this time Salt Lake City was considered a large “garden plot” village on the edge of the American frontier. With the coming of the railroad in 1869 its character would change forever.

Each block of the model, to the middle of its contiguous streets, was laid out on paper and glued to foam-core boards for stiffness. Based on the “Birdseye View” map of Salt Lake City, 1870, Sanborn maps, and photographs, the footprints of homes, outbuildings, orchards, gardens, fences, ditches, vehicle and pedestrian paths were drawn in.



A shelf-system was created with a labeled slot for each of the 64 blocks that would make up the model. Keeping all things pertaining to a particular block together meant Museum staff and missionaries could work on any block or blocks in any order until it was time to transfer items to the big model.

The model’s landscape was created in four sections by James Keilor, an outside contractor, using foam layers for each contour level. Each section would contain 16 city blocks. Part way into the project, Keilor became ill, at which time the Museum staff took over the work of completing the project. The landscape elevation was exaggerated somewhat for viewing purposes, standard for exhibit models. Clay was used to fill in and shape the landscape between the contour lines. Block parameters were then marked off with a pounce wheel.

Dean Soderquist then coated the clay model with fiberglass to make a mold (negative image) of the model. Fiberglass was then used again, this time to make the positive landscape image. Using enlarged maps and photographs, Jim Raines, an experienced model builder, constructed the buildings out of clear acrylic sheets. Roofs were made from styrene sheets (a plastic material used in model building). The buildings were painted with Floquil paint, which is used in the construction of model railroads.

Window and door designs were created by an artist, then reduced to the proper scale, and finally sent to a company that made stamps out



of the images on the end of dowels. A jig held the buildings steady and horizontal, while missionaries inked in the windows and doors. Various colors were used with the shingle stamps.

Different fence types were drawn by an artist and sent to a company that reduced the images to proper scale and then etched the images on shim stock (thin brass sheets). The shim stock was

Tina Soderquist (above) shaping clay; Gale Hammond (below) painting objects while lying on scaffold.



then sprayed with the proper color and cut to the proper length.

BYU students were paid to create thousands of trees. They began with thin, multistrand copper wire that had the insulation stripped off. The bottom half of each tree was twisted and dipped in brown gesso paint, which became the trunk. The rest of the wires were spread out and dipped in glue. Green foam particles were sprinkled over these wires creating the tree's foliage. Missionaries transferred the buildings, fences, and trees onto the model, starting with the four middle blocks of each quadrant, then the other contiguous 12 blocks surrounding the middle.

The completed quadrants were placed on a frame of wooden and two aluminum trusses and were joined together, hiding the seams. A 20-foot aluminum scaffold was built that would straddle the 10 x 10 foot model and that would allow access to any location on the model.

Finishing touches were added by Gale Hammond, who created the ruts in the street and the lumber piles; scattered the leaves, and did any touchup painting.

The model took three years to complete and was raised into its pyramid home in 1990, using a system of plywood sheets and a large inflatable inner tube.

Ron Andersen, church service missionary at the Church History Museum, has done a great deal of work in identifying and organizing owners and occupants of plots on the city blocks, along with collecting biographical data. Much of the information for this issue of *Pioneer* was provided by Ron Andersen. Welden Andersen, a photographer for the Church, and a brother to Ron, did the high definition photography of the model. Randall Dixon was the consultant on building sizes, shapes, and locations as the model was constructed and also identified buildings in the actual photographs. ▣

Information concerning the Salt Lake City Model is used in this issue of the Pioneer with approval from the Church History Department. Historical photos courtesy Church History Library unless otherwise noted.



Dean Soderquist working on model construction.





Planning the City



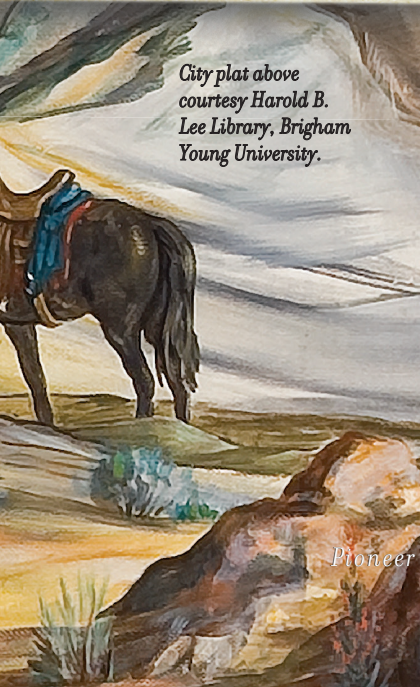


FROM CHURCH HISTORY MUSEUM

In harmony with the principles and ideals of Joseph Smith's vision of the "City of Zion," the city was platted in a square grid oriented to the cardinal compass directions with the Temple Block at its very heart. It was to be a city of uniform garden lots, with all farming taking place in the "Big Field" south of present-day Ninth South.

The first plat (Plat A) of the city was laid out in August 1847 by Orson Pratt and Henry Sherwood. The initial survey included 135 blocks often acres each subdivided into eight lots of 1.114 acres. The lots were numbered one to eight beginning with the lot on the southeast corner. The streets were 132 feet wide from curb to curb. In addition to Temple Square, three other blocks were designated as public land, including the block upon which the fort was built. South Temple and East Temple (Main Street) were the east-west and north-south streets from which other streets were oriented. Thus, the first east-west street south of South Temple was First South and the next was Second South. The same pattern was repeated to the east. A problem was created by West Temple and North Temple. They were not considered First West or First North respectively, as they would have been if the pattern of numbering streets from the corner of East and South Temple had been strictly applied. Instead, these streets held their own designations, of North Temple and West Temple. First North and First West were assigned to the first streets farther north and west, respectively. When residences or business locations were assigned street numbers in December 1883, the numbers were oriented from the geodetic survey marker placed at the southeast corner of Temple Square by Orson Pratt.

For more than one hundred years, this system caused confusion on the north and west portions of the Salt Lake City grid system of streets. The problem was solved in 1971/72 when West Temple was also designated First West and North Temple as First



City plat above
courtesy Harold B.
Lee Library, Brigham
Young University.

The sense of order and uniformity, which is still evident in 1870, was a result of the extensive and detailed city planning guidelines that the Saints sustained and accepted for their community.

Left artwork located at Sons of Utah Pioneers headquarters.

North. All of the remaining streets on the north and west were then renumbered appropriately. For example, First West and First North became Second West and Second North, respectively.

Before the Brigham Young Company left to return to Winter Quarters, Church leaders were allowed to choose lots for their families. Most selected city plots near the Temple block. The rest of the lots were distributed the following summer. There were so many new immigrants, however, that an additional Plat B, of 63 blocks, had to be laid out, and a third section Plat C, of 84 blocks, was added in 1849.

Although it is commonly believed that lots were distributed by lottery, it is apparent, because of the large number of family members and friends who received property in the same area, that they were probably distributed either by choice or assignment. After 1849, lots were assigned by bishops who presided over the wards in which vacant lots were located. Land was distributed only to adults with families. The first settlers received these lots as a spiritual stewardship or inheritance, according to Brigham Young, "for the Lord has given it to us without price." New landowners were required only to pay the filing fee of \$1.50. Since the Great Basin was part of Mexico until 1848, known to that nation as Upper California, no American land laws applied until Utah became a territory with the Compromise of 1850. There would be no legal landholding recognized by the federal government in Salt Lake until the establishment of the town charter of 1872. Up to that time, only local deeds applied. During the time of the model, Salt Lake City was occupied by "squatters" in the eyes of the federal government.

The city grew naturally to the south and east, where it was unfettered by natural barriers such as the Jordan River on the west and the sulphur springs and hills on the north. The next official addition to the city was made about 1854 with the survey of Plat D, called the North Bench or Dry Bench, later called "the Avenues." This new section of the city was the first to deviate from the 10-acre-block plan. Probably because of the steep slopes and a lack of water, this section was laid out in 2 1/4 acre blocks with four lots each. The seven

streets which ran east and west were named Fruit (1st Ave.), Garden (2nd Ave.), Bluff (3rd Ave.), Wall (4th Ave.), Prospect (5th Ave.), High (6th Ave.), and Mountain (7th Ave.). The streets running north and south were all named for trees, such as, Walnut, Chestnut, Pine, Birch, etc. Only the farthest west, north and south street, Walnut, is shown on the model. Of the streets running east and west, Fruit, Garden, Bluff, Wall, and Prospect are on the model. It was not until 1883 that the North Bench was renamed with its distinctive numbered and lettered street names. (Numbered streets were changed to Avenues in 1907.) During the era of the model,



the North Bench was a popular residential area for tradesmen, businessmen, and professionals who wanted to live close to the center of town, but who did not want large garden lots. To the west and southwest of Arsenal (Capitol) Hill was the Marmalade District. It was so called because the streets were named after fruit trees.

By 1870 many of the city lots had been broken up and sold in parcels to accommodate more homes. This was especially true of the business district, where it was more efficient and lucrative to build stores and offices immediately next door to each other. Notice, however, that none of the

blocks have yet been subdivided by an additional street. Commercial Street was the first in 1871.

The sense of order and uniformity, which is still evident in 1870, was a result of the extensive and detailed city planning guidelines that the Saints sustained and accepted for their community. The first of these guidelines was accepted in August 1847 and included the following: Only one house would be built on each lot. Each house was to be built 20 feet back from the street on the center line of the property for uniformity. This practice was initially also followed by businesses. As businesses replaced residences along Main Street the buildings were

Main & Center from 200 N., late 1880s; house on left preceded McCune mansion.



built to the edge of the sidewalk rather than 20 feet back as originally required. Compare the Council House and Globe Bakery with the other buildings along the west side of Main Street between South Temple and First South streets. The lots on alternate blocks would face north and south or east and west; thus there would be no houses facing each other on the opposite sides of the street. Instead, residents could enjoy the views of gardens and orchards across the street. Houses on the same side of the street would be 132 feet apart, and each would have a garden reaching from the rear of the house to the center of the block, approximately 300 feet. Later ordinances dictated that each lot be fenced to keep stray livestock out and that livestock be penned at the rear of the property. Territorial laws and city ordinances were constantly bolstered by the rhetoric of Church leaders, such as the charge from Brigham Young for every man to “cultivate his own lot and set out every kind of fruit and shade tree and beautify the city.”

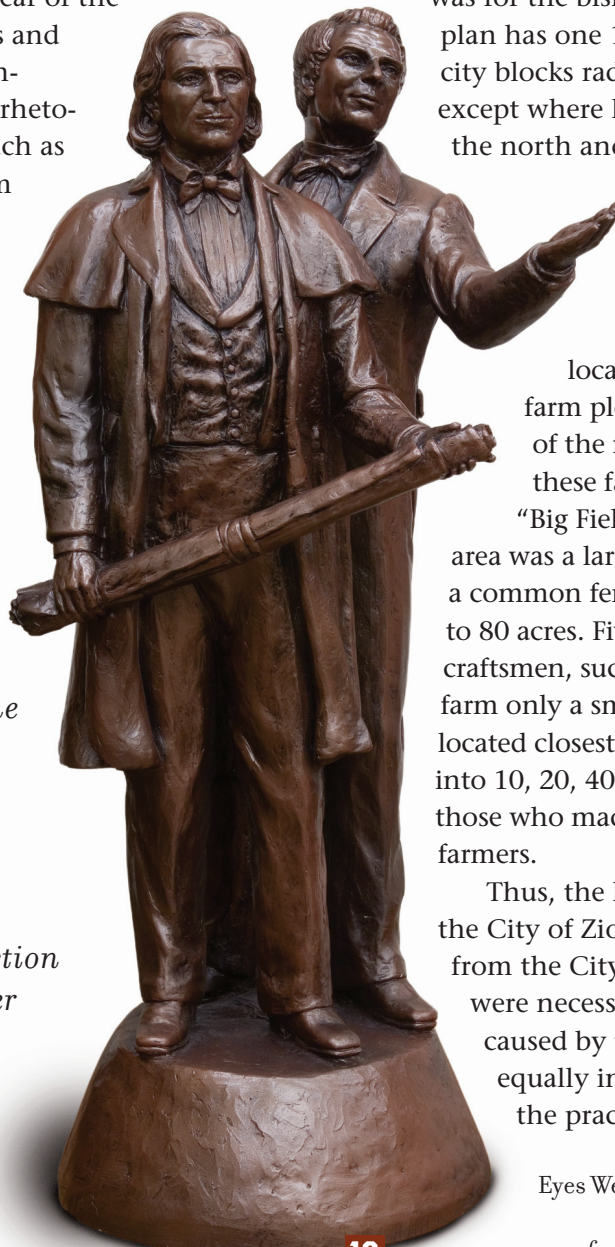
In comparing the initial layout of Great Salt Lake City (GSLC) with the

“My people shall become a numerous and mighty host in the vastness of the Rocky Mountains.”

—JOSEPH SMITH

“We have come here according to the direction and counsel of Brother Joseph, before his death.”

—BRIGHAM YOUNG,
SALT LAKE CITY,
JULY 28, 1847



City of Zion as envisioned by the Prophet Joseph Smith (*pictured right*), several similarities are evident, similarities that show that Brigham and other Church leaders attempted to pattern the city, to the extent possible, after the Prophet Joseph’s concept. Brigham apparently carried with him the plat of the City of Zion as he entered the Great Salt Lake Valley. Hence, he was consciously attempting to carry out Joseph’s colonization plans. In the City of Zion plat, three 15-acre blocks are located in the center of an approximately one-mile-square plat of city blocks. Two of the blocks contain 12 temples each, one set each for the Aaronic and Melchizedek priesthoods. The other block was for the bishops storehouses. The GSLC plan has one 10-acre Temple Block with city blocks radiating out in every direction except where limited by the mountains to the north and northeast. As mentioned

previously, the temple location was directed by a vision given to Brigham Young. . . .

Serious farming efforts were located outside of the city with farm plot size determined by the need of the family. In the case of GSLC, these farm plots were located in the “Big Field” south of Ninth South. This area was a large farming plat surrounded by a common fence. Plot size ranged from 5 to 80 acres. Five-acre plots were assigned to craftsmen, such as shoemakers, who could farm only a small area and these plots were located closest to the city. Others, divided into 10, 20, 40, or 80 acres, were farmed by those who made their living primarily as farmers.

Thus, the harmony of the GSLC with the City of Zion is apparent. Deviations from the City of Zion in the GSLC plan were necessary because of the limitations caused by the mountains on expansion equally in all directions and because of the practical needs of the people. ▣

Eyes Westward, sculpture by Dee Jay Bawden



The **Changing Face** *of Salt Lake City*

BY DALE L. MORGAN, *Historian*

Salt Lake Valley is one of the handsomest on all the broad face of America. It is one of a fertile chain of valleys running along the western base of the Wasatch Mountains. . . . From the time the Mormons entered it in 1847, seeking a mountain refuge to which the Saints might gather from all over the world, it has had an identity all its own, "The Valley."

The city founded by the Mormon pioneers, known initially as Great Salt Lake City, but legally since 1868 by its present name, has changed continually since 1847 while its central identity has remained constant. . . .

So green and tree-grown is its aspect today that it is hard to visualize Salt Lake Valley in 1847 as a nearly treeless expanse. There were a few cottonwoods along the courses of the creeks, with here and there a struggling scrub oak or juniper, but Willard Richards was not exaggerating much when he reported to Brigham Young, "Timber can hardly be said to be scarce in this region for there is scarcely enough of it to be named and sage is as scarce as timber." . . .

On the afternoon of July 28 Brigham Young designated the site for the Temple Block, between the forks of City Creek, and there, after nightfall, he convened the whole camp. "It was," Norton Jacob wrote, setting down in his journal a delightful impression of the evening, "a beautiful and

The Great Salt Lake from the Foot of Ensign Peak by George Martin Ottinger, Springville Museum of Art.

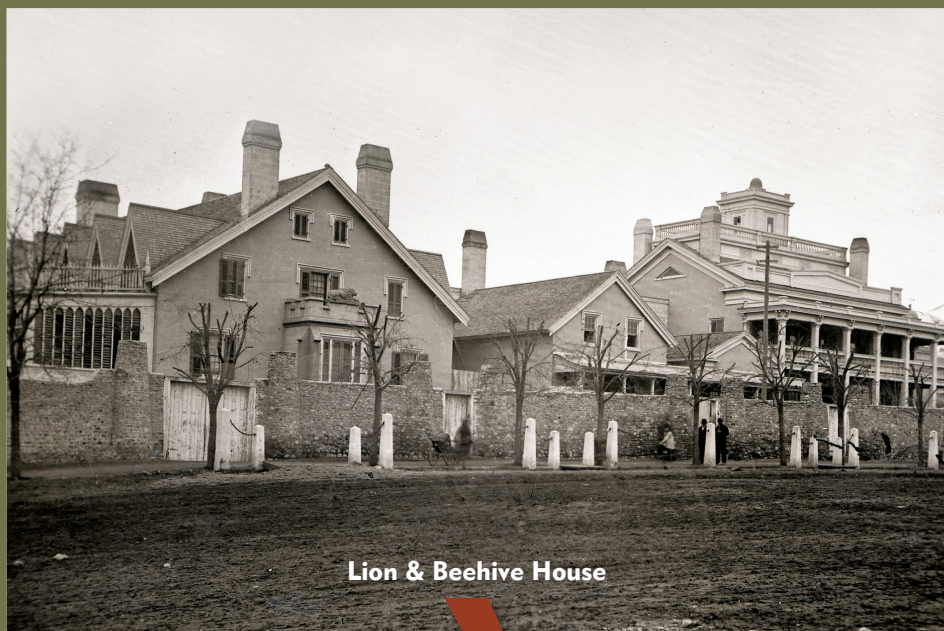
instructive] scene—the soft mild air that always prevails here at night so that the men sit down comfortably in their shirt sleeves; the full moon shone over the eastern mountain shedding her mild radiance on the quiet valley of the Utah outlet [the Jordan River]; whilst we were seated on the ground engaged in council.”. . .

There was nothing haphazard about the origins of Salt Lake City. If ever there was a planned community, it was this one. The plat itself was patterned after one originated in 1833 by Joseph Smith, the Mormon Prophet. Smith had adopted as his own the type of checkerboard grid familiar to America since William Penn laid out Philadelphia. Particularly well adapted to use in the prairie states, where the gently rolling land imposed no harsh logic of its own, the plat for the City of Zion was also suited to use in the Valley. Streets, as provided by this plat, were eight rods (132 feet) wide, made to run with the cardinal directions and to cross at right angles, while the square blocks into which the land was divided were 10 acres each, exclusive of the streets. In theory, the Temple Block

was the center of the city, but it could remain only the center of Plat A, for it was located so close under the rising land at the north end of the Valley as to make inevitable an asymmetrical city.

The first thought, that the Temple Block should consist of 40 acres, or four full blocks, was reconsidered when it was realized how large a tract was 40 acres and the impossibility of doing it justice; accordingly, the Temple Square was reduced to 10 acres. The southeast corner of this reduced Temple Block was fixed as the zero point for beginning the survey of the city. (It was also used for subsequent U.S. Land Office surveys, becoming the Salt Lake Prime Meridian.) Street numbering then proceeded with great simplicity, outward from North Temple, West Temple, South Temple, and East Temple streets, the next cordon of streets being named First North, First West, First South, First East, and so on out. This nomenclature has endured, except that in





Lion & Beehive House

Brigham Young was early granted legal control of City Creek Canyon. . . . Access to it for logging or other purposes was to be had only with his permission, and through his property—therefore, after 1859, by proceeding under the Eagle . . . it made Young's property a semipublic thoroughfare, so he had the road through his property walled in on both sides.



Brigham Young Schoolhouse

SOUTH TEMPLE

Historian's Office

George A. Smith

the course of time East Temple was renamed Main Street, and First East became State Street. . . .

Not until Brigham Young returned with the Mormon immigration of 1848 did occupation of the city plat begin; through the spring and summer the settlers carried out their farming operations from their homes in the fort.

Some of the apostles had been allowed, in the summer of 1847, to select their own “inheritances,” mostly property fronting on the Temple Block, and at that time Young had picked out for himself and family the block immediately east of

the Temple Square. . . . To treat land indefinitely as “inheritances” was not practical in terms of the American political and economic system; the settlers upon it could have no valid titles until the Indian title had been extinguished, formal surveys made, and the land placed upon the market by the U.S. government. These things did not come to pass for several decades, and meanwhile squatter titles developed in Utah as elsewhere.

Presently Main Street began to take shape, with stores built on corners or anywhere else, on small and large plots of land, and not 20 feet back from the sidewalk. Still the 10 acre blocks remained as the basic structure of the city, and until the pressure of population forced the expansion of Salt Lake into fringe areas—first, in the late sixties and seventies, up on the sloping north benches that were carved into the small squares familiarly called the “Avenues,” and later out beyond Ninth South Street, where blocks were laid out as oblongs—this pattern did not change.

First Public Building

Laying out streets as straight lines crossing at right angles persisted within the memory of the living generation, and curving streets are almost solely to be found in recent subdivisions—east of Fifteenth East Street,

After the lots were given out to the people, a united effort was made to fence the city. Instead of fencing each lot separately, each ward [an area of nine blocks] was fenced in one field, and each owner of a lot in a ward built his proportion of the fence. This made the work of fencing the lots comparatively easy, and it answered every purpose for several seasons. The streets were all kept open, but not at their present width. The owners of lots cultivated the streets in front of their premises, leaving no more than a sufficient space for travel. At the end of each street leading out of the ward into the main thoroughfares which ran around each ward, there were bars, which everyone who passed in or out with a team or on horseback was required to be careful in putting up. There was no monopoly of land allowed. No man was permitted to take up a city lot or farming land for purposes of speculation. Farming land was divided and given out in small parcels, so that all could have a proper proportion. . . . The enforcement of this rule made the settlement of the city and the farming lands very compact, and created a community of interest which would not have been felt under other circumstances. . . .

“Next the city was surveyed into five acre lots. This was for the purpose of accommodating the mechanics and others who would reside in the city. Next to the five acre lots the ten acre lots were laid out; then the twenty acres followed by the forty and eighty acre lots, upon which farmers could build and reside. All these were, for safety and present convenience, enclosed in one common fence, each owner of land building in proportion to the amount he had in his field, and the fence to be erected in such a manner as to be satisfactory to men appointed to inspect and accept of it when completed. [In a letter of October 9, 1848, Brigham Young estimated that the fence would be ‘17 miles and 53 rods long, eight feet high.’] —George Q. Cannon



west of Eighth West Street, and north of the State Capitol. . . .

The first new public building undertaken was the Council House. As early as September 30, 1848, Brigham Young proposed the building of such a structure by tithing labor (men who could not pay the monetary tithe to the church might work it out), and on October 29 he put the authority of the church behind the proposal. Although active work did not begin until February, 1849, the building was completed in December, 1850. Upon foundation and first story walls constructed of red sandstone, it had a second story of adobe, surmounted by a cupola, which makes it instantly recognizable in any early view of Salt Lake City.

The plan for the town followed the basic principles, although not the details, of the City of Zion concept developed by Joseph Smith and others in 1833. This plan called for each community to be laid out in a square grid pattern, with ample land for each family to have its own home, orchard, and garden. Zoning regulations required that factories and farms be beyond the town boundaries. Wide streets with homes sitting back from them gave a feeling of spaciousness and planning, while the public squares provided room for churches, schools, and other community buildings. In actual practice, most early Utahans found it more convenient to have their barns and domestic animals near their homes than outside the city limits.

The plan had been experimented with in Ohio, Missouri, and Illinois, and it proved to be particularly well adapted to the arid Great Basin. Limited water resources mandated settling in small communities near mountain streams flowing from the canyons. These villages were more easily protected against Indian attack than were individual farmsteads, and they also provided an enriched social, cultural, and religious atmosphere."

— Richard D. Poll, *Utah's History* (Provo, UT.: BYU Press, 1978), 135–36.

The Council House was situated at the southwest corner of South Temple and Main streets, and until its destruction by fire on June 21, 1883 (a calamity made a historical catastrophe in that the collection of the great pioneer photographer, Charles R. Savage, went simultaneously up in smoke), it served every public purpose; church services, sessions of the legislature, and all kinds of public meetings were held in it; at one time it housed the Territorial Library and the *Deseret News*; and from 1869 to 1881 it was the home of the Deseret University (the future University of Utah). The disappearance of this landmark is one of the first-generation cultural tragedies of Salt Lake City. . . .

The 1850s

The "down-town" city . . . began to emerge on Temple Block and the "Brigham Young" block to the east, during the 1850's. Here alone old-city and modern city find a common identity. On the Temple Block, the surrounding wall is older than any of the now famous buildings that rise within,

C. R. Savage Art Gallery left of Council House. Assembly Hall and Tabernacle seen in background, ca. 1880.



EAGLE GATE, which is at State Street and South Temple, has changed many times during its 146 [now 152] years of existence.

As the entrance to Brigham Young's estate at the mouth of City Creek Canyon, it is located near where the pioneers homesteaded that first summer in 1847.

Consistent with his New England heritage, President Young fenced and gated the land for privacy and also for protection from City Creek flooding. It was designed by architect Truman O. Angell and Hiram B. Clawson.

The original eagle was carved by Ralph Ramsey and William Spring from five laminated wooden blocks and used an actual eagle that had been found in City Creek Canyon as its model. The monument weighed 500 pounds, had 16-foot-wide outstretched wings and rested upon curved wooden arches that used 9-foot-high cobblestone bases as their anchor. The eagle sat on a beehive and a star mount.

Large wooden gates closed the 22-foot-wide opening of the original Eagle Gate at night. Young had the Beehive House, Lion House, private offices, a flower garden, school, barns, sheds, greeneries, orchards and vegetable gardens in



his yard. For many years, the gate not only marked the entrance to Young's property but also to City Creek Canyon, as the highway was then the canyon toll road, not State Street.

Fourteen years after Young's death in 1891, the gates were removed and the street was widened to two lanes. Soon after, electric streetcars began traveling the area and a greater height was needed to accommodate the overhead wires. The eagle was then sent back East to be covered with a layer of copper, and new supports resting on stone pillars were added. The gate was also widened in a new design by architect J. Don Carlos Young.

It was remodeled another three times during the next 60 years and eventually became just wide enough for four lanes of traffic, but there was no extra room.

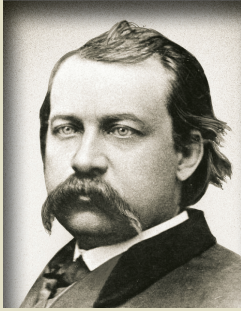
On April 18, 1960, a truck severely damaged Eagle Gate. The eagle and beehive were removed later that day. The Church of Jesus Christ of Latter-day Saints, which owned them, eventually gave the eagle and beehive to the Daughters of Utah Pioneers because the wooden portions had deteriorated and could not be remounted again. They are in the DUP museum today at 300 N. Main.

In succeeding weeks all the gate structure was removed. A time capsule dating to 1891 was found in one of the bases of the old support columns. For more than three years, there was no Eagle Gate at State Street and South Temple. Architect George Cannon Young, a descendant of Brigham Young, began to design a new frame to support a new Eagle Gate. Artist Grant R. Fairbanks made a replica of the original bird out of bronze, though this one was larger, with a 20-foot wingspan and 10-foot-long body, and weighed about 4,000 pounds. The stone fence near the Lion House was moved 20 feet west to make room for a larger five-lane span. 📌

—Deseret News, Friday, Nov. 24, 2006



George Martin Ottinger



was born in Springfield Township, Montgomery County, Pennsylvania, on February 8, 1833 . . .

[to] William and Elizabeth Martin Ottinger, who were Quakers. . . . Ottinger converted to Mormonism in Pennsylvania in June 1858 at the behest of his mother, a church member. . . .

By the summer of 1861, Ottinger had moved his mother to Salt Lake City, Utah Territory. His original intention was to settle her there, then move on to California. However, when he found there was plenty of work for him in Salt Lake City, he decided to remain there. Ottinger soon entered into partnership with Charles Roscoe Savage, a local photographer. There is some evidence that Savage had been acquainted with Ottinger's mother back east and that perhaps Savage and Ottinger had actually known each other before Ottinger came to Salt Lake City. As Ottinger later related, "I commenced coloring photographs, very poor ones at that, taken by C. R. Savage." He received two and a half gallons of molasses as payment for his first coloring assignment. . . . During his first year in Salt Lake City, Ottinger married Mary Jan McAllister Cullin. They had a son, William before the untimely death of Mary Jane. Ottinger remarried on December 3, 1864, to Miss Phoebe Nelsen.

As the . . . partnership developed, Ottinger became identified as the expert retoucher and studio worker, while Savage grew increasingly interested in field photography. . . . [Ottinger] had begun to display a flair for large-scale painting by 1862, when he painted the stage scenery for the Salt Lake Theater. Later, Ottinger developed a talent as an actor, and he took on several lead roles in Shakespearean dramas.

On July 25, 1863, the directors of the newly founded Deseret Academy of Arts prepared a prospectus in which George M. Ottinger was listed as president and drawing instructor and Charles R. Savage a member of the board of directors. The curriculum was to include all the disciplines of the fine arts, as well as photography. Students interested in enrolling in the academy were directed to do so at the Savage and Ottinger gallery. On December 18, 1863, the partners advertised the opening of their "New Gallery" between the post office and Council House in Salt Lake City. In addition to "first class Portraiture in any style," they offered "views of City, Mountain and Lake Scenery, for sale." The following year Ottinger moved his family into a house at 384 Third Street, where he would reside for most of the remainder of his life. . . .

Ottinger and Savage dissolved their partnership around 1872 but remained close friends for the rest of their lives. . . . Ottinger . . . was assistant engineer of the Salt Lake City Volunteer Fire Department from 1872 until being elected fire chief

in 1876 . . . [and] superintendent of the city's waterworks beginning in 1870. . . . He and Charles Savage traveled together to England on a church mission in 1879, and he painted murals for Mormon temples in St. George in 1877, Logan in 1884, and Manti in 1888.

In 1881, Ottinger was a cofounder of the Salt Lake Art Association . . . , [was a] "special instructor" in art at the University of Deseret on August 21, 1882, and was instrumental in training many of early Utah's best artists. By 1885 he was a full professor. . . . Ottinger was appointed adjutant general of Utah in March 1894. . . . [and] he organized the Utah National Guard. . . . Ottinger died October 29, 1917, . . . [and is] buried in the City Cemetery, Salt Lake City. ▮

*Excerpts from
Peter E. Palmquist,
Thomas R.
Kailbourn, Pioneer
Photographers of
the Far West: A
Biographical
Dictionary, 1840–
1865 (Stanford,
CA.: Stanford
Univ. Press, 2000),
426–27.*



constructed between 1852 and 1856 as a public works project. . . . [The city wall, commenced in the summer of 1853, on which work continued desultorily for several years, was nominally for protection against the Indians, but basically a work project for needy immigrants.] . . . Walls were also

constructed around some private residences, principally

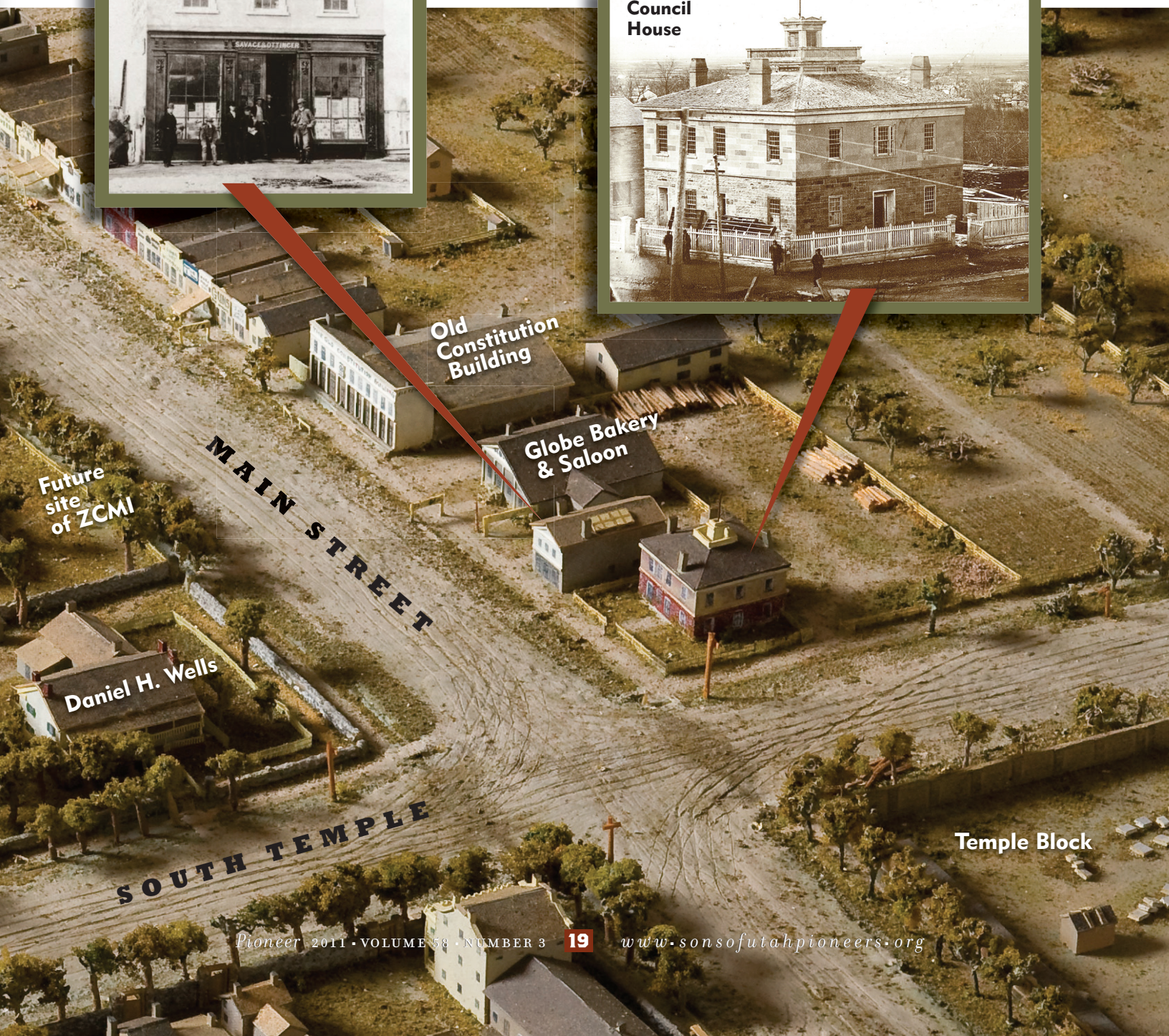
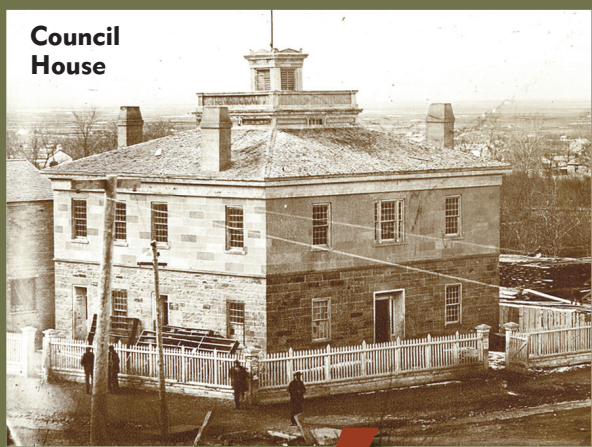
those of Brigham Young and Heber C. Kimball. The Brigham Young property fronting on South Temple Street was long shielded from the public view by such a wall, and a small remnant along State Street east of the Beehive House still stands.

The Beehive Mansion, like Brigham Young's adjacent office, was built in 1852. The gabled Lion House, farther west, was erected in 1855–56. But one who would see them today as in Brigham Young's time must envision the buildings cloistered behind their walls, with a gatekeeper to pass visitors and family members in and out. To the east,

**Earlier building facade of
Savage & Ottinger Photo Gallery**



**Council
House**



the Eagle Gate, which spans North State Street dates from 1859.

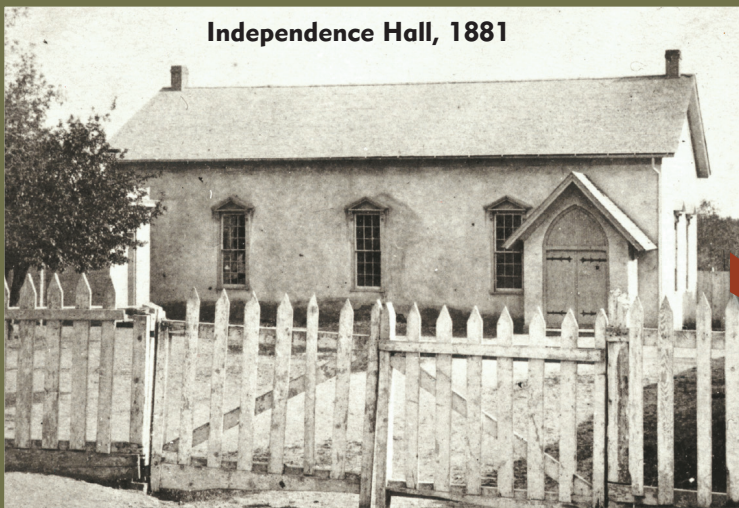
Brigham Young was early granted legal control of City Creek Canyon, to insure the purity of water supply, and access to it for logging or other purposes was to be had only with his permission, and through his property—therefore, after 1859, by proceeding under the Eagle. Though this arrangement had advantages, it also made Young's property a semipublic thoroughfare, so he had the road through his property walled in on both sides. West of the Brigham Young family dwellings on this historic block were the adobe quar-

ters of the General Tithing Store, prominent on the face of Salt Lake City for over half a century; the wall around the Young dwellings continued down the street to enclose this edifice, too.

The Utah War, when the Mormons all but came to blows with the U.S. government, attracted national attention, and many correspondents flocked into the city in the spring of 1858 to describe it for the world. One writing to the *New York Herald* in June, 1858:

"The town is very sparsely covered with houses; in the major part of it there are only two or three little habitations on a square block, and it will be remembered that the blocks are very large. The houses are built close to the sides of the blocks, the rest of the ten acres being tilled as gardens and fields; thus the city at present contains numerous small fields of wheat and some very fine gardens. The houses are all built of adobe

Independence Hall, 1881



The color of the buildings is a sort of slate white, and though with an individual house it is not very agreeable, yet it gives to the tout ensemble of the city a very lively and pleasant appearance.

“ . . . Probably no other city in the world of this size presents to the eye of the approaching voyageur so magnificent a prospect; the exact space it occupies, the streets set as it were in a jewel of rippling brooks which glisten bright as silver in the sunlight, their breadth and regularity, the rows of young verdant trees that border upon them, the lively color of the houses, the beautiful gardens and orchards, with the small fields thick covered with flowing wheat, give to it an aspect singularly attractive. . . . This city, so beautiful, so isolated from the rest of the world, . . . is the work of but ten years, and that too in a barren valley, without spontaneous vegetation higher than a willow bush.”

The 1860s

The sixties brought their own contribution to Salt Lake City's character. In the autumn of 1861 the Overland Telegraph was completed, so that the first utility poles, with their strung wires, appeared on Main Street. The Mormons subsequently connected all their principal settlements with a home-owned and home-operated Deseret Telegraph line, and the utility poles multiplied; when gas lighting of downtown streets materialized in the seventies, followed by electrified street railways, and the telephone, a veritable forest of utility poles sprang up and down both sides of most streets and with a double line down the middle of some {see “Commemorating the 150th Anniversary of the First Overland Telegraph,” *Pioneer* magazine 2011, vol. 58, no.1}.

Cherished in Salt Lake City's memory is the great pioneer enterprise, the Salt Lake Theatre,

INDEPENDENCE HALL

In 1864 trustees of the American Home Missionary Society decided to expand the Society's evangelical efforts into the Far West. The Reverend Jonathan Blanchard was sent to survey Montana, Idaho, Utah, and Colorado. He was impressed with the possibility for missionary activity among the Mormons and received strong support for the venture from Patrick E. Connor, the commanding officer at Camp Douglas, a Catholic. . . . The Reverend Norman McLeod, a Congregational minister, arrived in the Utah capital on Monday, January 16, 1865. . . .


McLeod, with much encouragement from the city's non-Mormons, began the formal organization of a church with a board of 12 trustees and a constitution. He conducted

services both morning and evening in the city and in the afternoon at Camp Douglas. . . .

By mid-February 1865 the church was not only organized, but the trustees had initiated plans for a church building and were already raising funds for its construction.

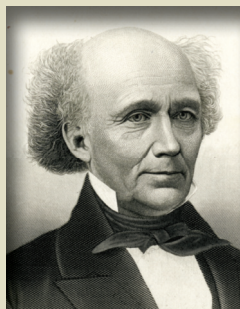
The proposed church building—which would eventually be called Independence Hall—would be the largest and most important non-Mormon building in Utah for a number of years. . . .

On the south side of Third South west of Main Street, Independence Hall was dedicated on November 26, 1866. It had cost \$7,500 to build. . . . Hoping to find more contributions for his missionary work in Utah, McLeod traveled to the East in late 1865. . . .

[By 1867] The Episcopalians took over the Sunday School and rented the hall from the Congregational church. They used the building for their church services and also established St. Mark's School there in 1867. In turn, Bishop Daniel S. Tuttle of the Episcopal church let the Methodists use Independence Hall for their church services until they built a church building. . . . Later still, the Congregational church returned to the site and used it as a church until 1890 and also housed their Salt Lake Academy there. Additionally, many non-Mormon meetings of all kinds were held in Independence Hall. 

Excerpts from Miriam B. Murphy, "Reverend McCleod and the Building of Independence Hall," History Blazer, March 1996.

Dr. John M. Bernhisel was a successful and trusted political leader in early Utah. He was one of the few early citizens who had a university education, and he used his considerable talents and energy to help reconcile the Utah Territory with the federal government in Washington, D.C.



Bernhisel was born June 23, 1799, in Pennsylvania . . . [to] prosperous, Protestant land owners . . . [and] graduat[ed] from the University of Pennsylvania in 1827 as a doctor of medicine. . . .

While practicing his profession in New York City he was converted to Mormonism. Three years later he was ordained bishop of the LDS branch in New York City. He sent \$500 to Joseph Smith to buy land in Nauvoo, Illinois, where he moved in 1843 . . . [and] took up residence in Joseph Smith's Mansion House. . . . [Bernhisel] became a leading figure in organizing the Council of Fifty, which undertook "searching out a resting place in the mountains . . ." for the Saints.

In preparation for the exodus from Nauvoo he was assigned to . . . settle . . . Mormon affairs. During this interval he served as the doctor who delivered Emma Smith (Joseph's widow) of her last child, David Hyrum. He borrowed the manuscript of the Inspired Version of the Bible from Emma and copied the additions, markings, and notations made by Joseph Smith and his scribes into his own Bible. He later presented his copy to Brigham Young. It is from this source that the Mormons in Utah obtained their scripture the "Book of Moses," now published in the Pearl of Great Price. . . .

He came to the Salt Lake Valley in September 1848 [and was] appointed . . . to serve as "agent" in "treating with congress in Washington DC" on behalf of Deseret. . . . In May 1849

and with the assistance of Almon W. Babbitt [Bernhisel] helped secure territorial status for Utah, with Brigham Young appointed as governor, Indian agent, and provider of the U.S. census in Utah.

Bernhisel was unanimously elected as the non-voting delegate from the new Utah Territory to the U.S. Congress in 1851 (and again in 1853, 1855, 1857, and 1861, each for a two-year term).

During this period he became an influential and prominent member of the Washington, D.C., community. He had a brilliant mind and became known as an authority on political economics. He met socially with at least three U.S. presidents and many other political leaders. He lobbied successfully for the transcontinental telegraph and railroad, the first government postal service between Utah and the East, territorial appropriations for libraries, roads, and communications. He also helped to send the peace commission to Utah in 1858 to settle the Utah War and later helped arrange for the removal of federal troops from Utah in 1862.



As a forty-four-year-old confirmed bachelor in Nauvoo, Bernhisel had been urged by Joseph Smith to get married. He did so in 1845, to a widow with six children, by whom he had one son. He then entered plural marriage, marrying six additional wives. Only his last wife, Elizabeth Barker, bore him other children—she had six. For one reason or another, by 1851 all his wives had left him except Elizabeth.

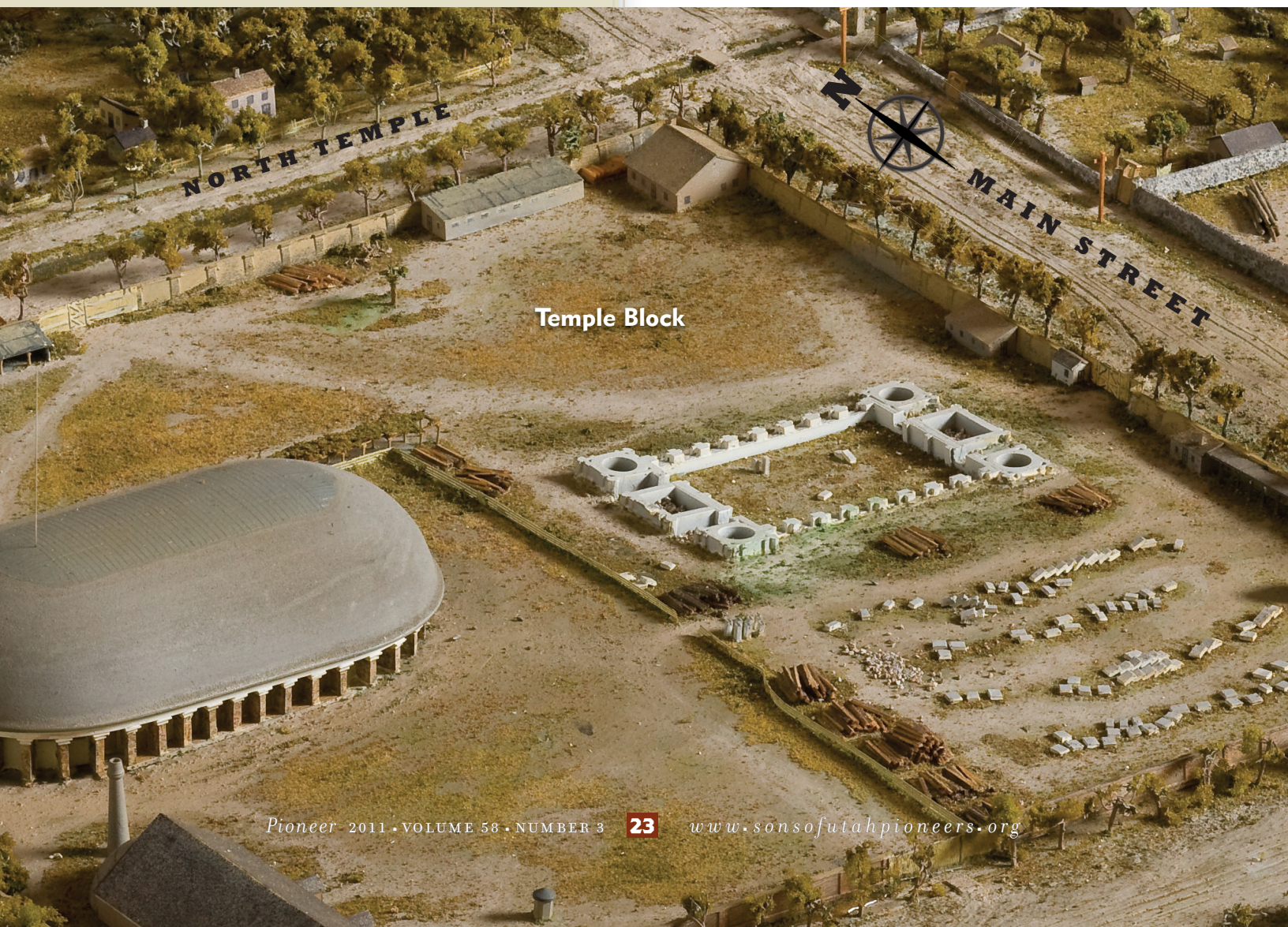
Bernhisel served as a member of the first Board of Regents of the University of Deseret (now University of Utah), was elected vice-president of ZCMI (1868–1873), and attended the Salt Lake School of the Prophets and the meetings of the Council of the Fifty until 1880. On 28 September 1881, he died in Salt Lake City. ▣

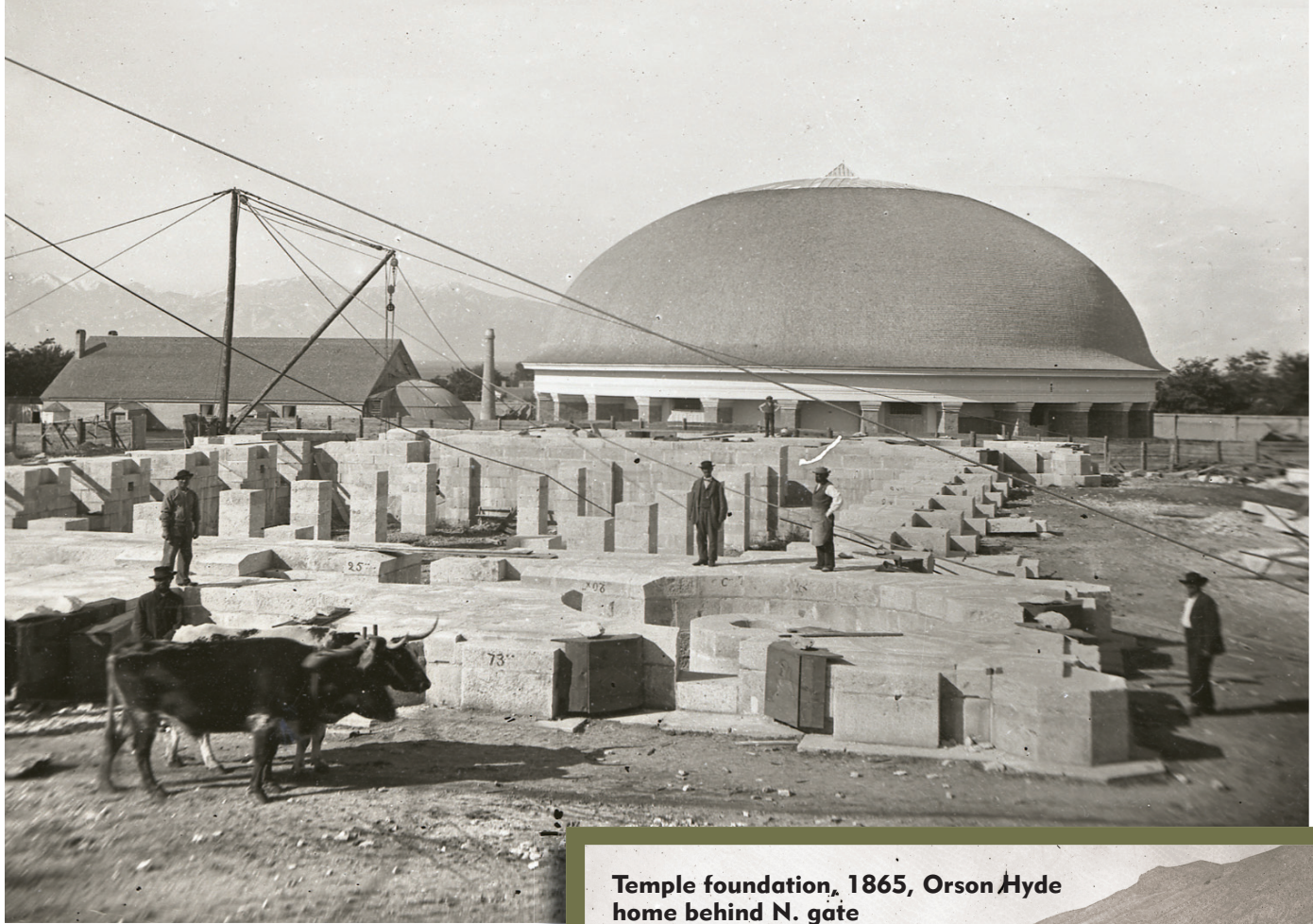
Excerpts from Lynn M. Hilton and Hope A. Hilton, "John Milton Bernhisel," Utah History Encyclopedia, University of Utah, www.media.utah.edu/UHE/b/BERNHISEL,JOHN.html.

constructed between July, 1861, and March, 1862, on the northwest corner of State and First South streets. Begun by Brigham Young and carried out as a community project, this majestic theatre (to speak of it as merely a building does not convey its character) for two generations was one of the great American theatrical landmarks, and its razing in 1928 was one of the bitterest pills Salt Lakers were ever asked to swallow in the name of progress, made the more bitter by the fact that for some years afterward a gasoline station did business on the site.

A modest building, housing the Mountain States Telephone & Telegraph Company, now stands there, with only a mournful plaque on its wall to summon up past glories.

In the first year of the Salt Lake Theatre, Colonel Patrick Edward Connor, commanding a regiment of California–Nevada volunteers, established on the bench east of the city a

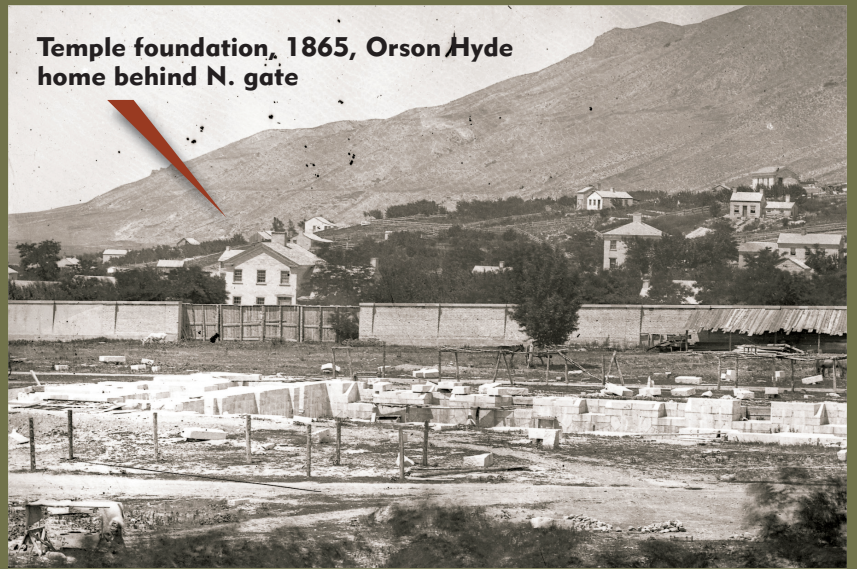




Temple foundation, 1865, Orson Hyde home behind N. gate

post designed to keep the Mormons under military observation. Fort Douglas became the center of a military reservation which in the course of time set limits to the eastern expansion of the city, forcing it southeast.

Successively the church had outgrown the buildings it erected upon the Temple Block for religious services. The Bowery had given place to the Old Tabernacle in 1852. The capacity of that building was limited, however, and a new Bowery erected north of it, along the west side of Temple Square, was usable only in good weather. At the April Conference of 1863 Brigham Young announced the intention of the church to build a huge tabernacle. The unique building that resulted, with its turtle-shaped roof, was completed in October, 1867, a monument of architectural ingenuity, if not externally the handsomest building ever erected by the Saints. It still stands substantially as when built, the only immediately obvious difference being the sheathing of aluminum which protects the roof from the elements [see "Commemorating the 140th



Anniversary of the Salt Lake Tabernacle," *Pioneer* magazine 2007, vol. 54, no. 2].

The 1870s – Twentieth Century

Notwithstanding the early beginning made on the Temple, progress was so slow that some visitors, like Richard F. Burton in 1860, expressed doubts that it would ever actually get built. Ground was broken in 1853 and the cornerstone laid the same year. But no real progress was made until Salt Lake City's railroad era began with the

Orson Hyde is numbered among the great leaders of early Utah history. Raised as an orphan in poverty and self-educated, he later filled many positions in Utah with distinction and success . . . [including] forty-three years as a Mormon apostle, twenty-eight years of which were as president of the Quorum of the Twelve. In



addition to his literary contributions, he was a farmer, supervisor of Utah immigration, wagon-train master, irrigation specialist, founder of new Utah settlements, railroad planner, sawmill operator, participant in the Utah War councils, regent of the University of Deseret, legislator, newspaper editor, Indian fighter, peacemaker, lawyer, judge, and statesman. Few men can exceed his list of accomplishments.

Orson Hyde was born 8 January 1805 in Connecticut. After the death of his mother, while his father was away fighting in the War of 1812, he was raised by neighbors, who took him to Ohio, where he came under the influence of Sydney Rigdon. In 1831 he joined the LDS church. After filling several Mormon missions and participating in Zions Camp, at age thirty he was ordained an apostle. He crossed the Atlantic in 1837 with Heber C. Kimball to start the LDS British Mission. . . . He is best remembered for his solo mission to Jerusalem in 1841, where he dedicated the land of

Palestine for the return of the Jews, . . . the longest and perhaps the most dangerous mission performed by an early church elder. . . . [see "All Corners of the Earth," *Pioneer* magazine 2010, vol. 57, no.1, 4-7.]

He himself led two large pioneer wagon companies across the plains to Utah in 1850 and 1852. . . .

In 1859 he conducted evening schools for adults in English grammar. Wilford Woodruff was one of his students. . . . In 1860 he was called to preside as stake president over the settlements in Sanpete County, where he served seventeen years, until the time of his death. He . . . served twelve years in the Territorial legislature, the last part as the president of the Utah Senate. In 1861 he recruited and sent fifty Sanpete families to settle St. George, Utah. In Sanpete he was a wheat farmer and Indian agent, and he fought in the Black Hawk Indian wars, finally helping establish peace, after the deaths of more than 100 whites. During this period he made frequent trips to Salt Lake City to participate in territorial and church councils. . . .

Orson Hyde was the husband of seven wives, who bore him thirty-two children, only seventeen of whom survived pioneer conditions to reach adulthood. His health started to decline in 1868; but he kept active until his death at the age of 73, on 28 November 1878 in Spring City, Sanpete County, Utah. 📖

Excerpts from Lynn M. Hilton and Hope A. Hilton, Utah History Encyclopedia, www.media.utah.edu/UHE/h/HYDE,ORSON.html.

THE EAGLE EMPORIUM was built in 1864 by William Jennings, Utah's first millionaire. The building housed Jennings' mercantile business and is also notable as the first home of ZCMI. At the request of Brigham Young, Jennings exchanged his emporium's inventory for stock in the new ZCMI in 1868. He also leased this building to the cooperative. The building's long banking history began in 1890 when Utah National



Bank occupied the building. The bank covered the building's original red sandstone facade with a veneer of terra-cotta in 1916. . . .

On February 7, 1864, Elias Morris and his men commenced work on the Eagle Emporium; in June, the Wm. S. Godbe's



Exchange Building, and in July, Ransohoff's store, south of Jennings'. During this year Main Street began to assume fully the imposing appearance of a merchant street. 📖

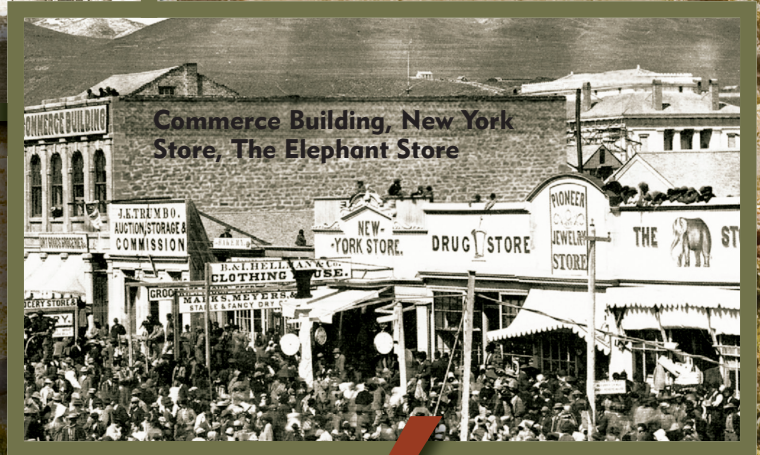
See: <http://saltlakearchitecture.blogspot.com/2010/08/eagle-emporium.html>.
Images: Utah State Historical Society.



The Zions Bank clock – (originally in front of the Eagle Emporium). “While no official account tells the story, tradition says the clock arrived in the 1870s in a wagon pulled by oxen. The foundry mark on the base of the clock shows the Robert Wood & Co. in Philadelphia cast it in iron shortly after the end of Civil War. . . . A diversion from City Creek, which ran down Main Street, originally drove a water wheel that operated the clock. Later, the clock kept time with springs and wet cell batteries. By 1912, the original gears had been replaced and the clock was connected to the new electricity system in the bank. In 2007, the clockworks was rewired and restructured. The Old Zions Bank clock is listed on both the state and national historical registries.”
(See clock base plaque.)



STATE STREET
100 SOUTH



Woodmansee & Bro.
Wells Fargo Bank
Carter's View Emporium
Oasis Saloon

Wallace & Evans Grocers

Salt Lake House
Pony Express office

barber

Commerce Building

The Elephant Store

stoves,
hardware

Walker
Brothers

200 SOUTH

*City hall and jail to
the right.*



completion of the Utah Central Railway from Ogden in January, 1870; when the line was extended south, a spur line could be built into Little Cottonwood Canyon, and from 1873 the freighting of the granite blocks was simplified and expedited. . . . The reaching, uncompleted walls of the Temple give a graphic character to all photographs of the city made in the late seventies and eighties. Smaller-cut granite blocks meanwhile were used to build the dignified Assembly Hall, a Gothic structure erected between 1877 and 1880 on the site of the Old Tabernacle. . . .

"Elegance" was a word which came increasingly into the city's vocabulary. In particular it was associated with the name of William Jennings, one of Utah's early merchant princes, who, wrote Edward W. Tullidge in 1881, was "a lover of home magnificence. To his examples Salt Lake City owes greatly its fine solid appearance of today. With his Eagle Emporium [a stone structure built in 1864 on the southwest corner of Main and First South streets] he commenced the colossal improvements of Main Street, in which he was followed by William S. Godbe and the Walker Brothers. His home is quite palatial."

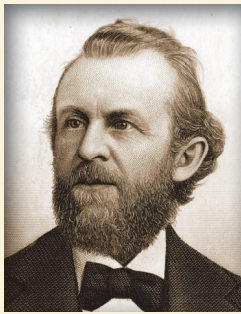
Jennings was crucially important in the success of Zion's Cooperative Mercantile Institution, organized by the Mormon authorities in October, 1868, as a "parent store" or wholesaling

establishment for the co-operatives the Mormons were organizing all over Utah. One of the first department stores in the country, Z.C.M.I. opened for business in March, 1869, in the Eagle Emporium, its insignia the all-seeing eye, with an accompanying motto "Holiness to the Lord." Soon expanding into several different lines, including the retail trade, and into several different buildings, Z.C.M.I. eventually established its own architectural landmark on Main Street by building on the east side of the street just south of the residence of the long-time mayor, Daniel H. Wells, a long, three-story structure. There, since March, 1876, Z.C.M.I. has been housed, its home now the most venerable of Salt Lake City's principal business buildings. . . . [see "The History of Utah's Mercantile Business," *Pioneer* magazine 2005, vol. 52, no.2].

After all, it is Main Street that remained to be transformed, and that has been the business of the twentieth century. . . .

But no account of Salt Lake City could be adequate that did not raise its eyes to the State Capitol on the north bench, built between 1912 and 1916, or which did not wheel east to observe where the University of Utah in 1900 found a home below Fort Douglas, after many years of wandering about the valley floor. Here the university has grown since, an educational metropolis. . . .

GODBE EXCHANGE BUILDING



William S. Godbe immigrated to America in 1851, leaving Liverpool and landing in New York with

little means. Excepting the journey from Buffalo to Chicago, which was performed on the lakes, he measured every step of the road to the frontiers, from which point he worked his way across the Plains in a merchant train.

After his arrival in Salt Lake City in 1851, he engaged with Thomas S. Williams, a first-class merchant, and in a few years, the youth whose energy and uncommon "grit" had made on foot a journey of thousands of miles, had himself grown to be one of the most substantial men in the Mormon community.

In the early days of Utah, an agent to go east and purchase goods for the people was a

necessity and W. S. Godbe was the man of their choice, for already his public spirit was recognized and appreciated by the community. Yearly, he went east on the people's commercial business as well as his own. The day of starting was advertised in season, and then men and women from all parts of the Territory thronged his office with their commissions. Thus, Mr. Godbe purchased hundreds of thousands of dollars worth of goods for the people of Utah, and the arrival of his trains give periodical sensations to the city.

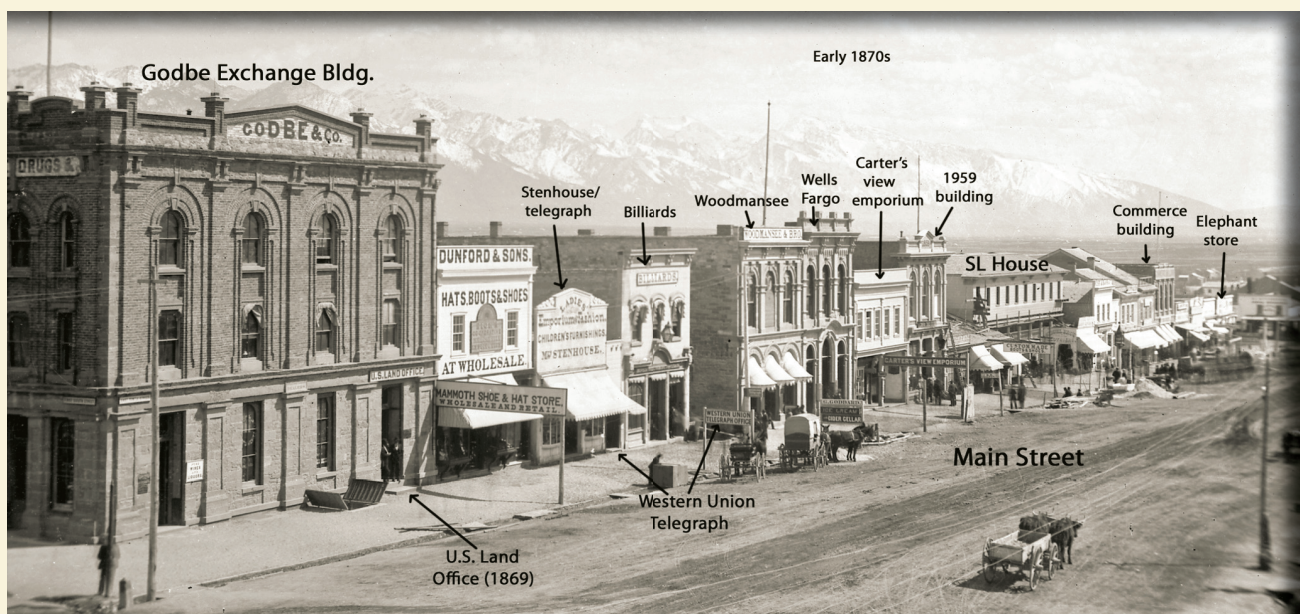
Prior to the completion of the Union Pacific Railroad, Godbe made no less than twenty-four trips across the Plains to the Missouri River, besides several passages to California by the Northern, Central and Southern routes, aggregating a distance of nearly 50,000 miles—performed for the most part on horseback and with his own conveyance. In some instances, only one man would accompany him, owing to the hostility of the Indians, he

deeming it safer to go that way than to attract attention by a large party. He has also crossed the Atlantic seventeen times.

This popular merchant was also the first who brought down prices. When there were any commercial aims to specially benefit the people, Mr. Godbe took the lead in working them out. In the case in question, he purchased a large stock of goods to be sold off immediately at cost and freight, thus bringing down prices to a figure never before known in Utah. The result of this venture benefited the community more than it did the public-spirited merchant; but benevolence was the policy of his life, not only in his private but also in his commercial character.

Mr. Godbe, having by this time accumulated a substantial fortune, erected the "Godbe Exchange Buildings," which, with Jennings' "Eagle Emporium," first gave an important commercial appearance to Salt Lake City. ▣

Source: Edward William Tullidge, *History of Salt Lake City (Salt Lake City: Star Printing Co. 1886), 50-2.*



The advent of the electric light in the eighties gave to Salt Lake City a night-time charm peculiarly its own, for its situation under the hills enabled visitors and residents alike to climb the heights and see the stars wink in the dark depths of the Valley as well as in the gulfs of space. . . .

The automobile came to Salt Lake City's streets soon after the rounding of the century, soon altering the very character of those streets. . . . It accelerated the city's growth, especially to the east and southeast. . . . Home-seekers have now climbed to almost the last of the high benches left by ancient Lake Bonneville, and here in the no less surprising new subdivisions west of the Jordan River. . . . Still we may hope that Salt Lake City will not lose itself in growth, that as it has preserved its unique identity through its eras as village, town, and city, it will not lose that identity in its transformation into a metropolis. 📌

Excerpts from Dale L. Morgan, "The Changing Face of Salt Lake City," Utah Historical Quarterly, 27.3 (July 1959): 208–45.

The Social Hall was the first theater west of the Missouri River. Built in 1852, this Greek Revival playhouse seated about 350. Tickets were purchased with gold dust, tithing scrip, and produce. City dances were held here and the entrance fees included a discount for additional wives.

The hall later housed the Latter-day Saint College, which evolved into the LDS Business College now located on South Temple. The hall was razed in 1922 as part of a \$1 million commercial project featuring twenty-five automobile garages, showrooms, and workshops, which lined "Motor Avenue" through the 1950s. Automobile advertisements can still be seen painted on surrounding brick structures. This Is the Place State Park has a replica of this building.



Clara Decker, Brigham's fourth polygamous wife and the one who came west with him in 1847, lived in a cottage just to the north of where the Belvedere Apartments are now located.





Historian

Dale L. Morgan was born in Salt Lake City in 1914 and spent the early part of his life there. A great-grandson of Mormon apostle Orson Pratt,

Dale Morgan was raised by his mother after the death of his father when Dale was five. At fourteen Morgan was stricken with meningitis, which left him with a near total loss of hearing. . . .

Morgan attended the University of Utah from 1933 to 1937 and enrolled in commercial art courses thinking it would provide professional opportunity; however, he found his main interests to be in the social sciences and literary studies. . . .

Unable to find a job in commercial art in Depression-time 1937, Morgan turned to the Utah Historical Records Survey and then to the Federal Writers Project (both New Deal relief programs) for employment. . . . He quickly proved to have a knack for research, organizational capacity, and superb historical and literary gifts. Within months, he was a major figure in the survey of state and county records . . . and by 1942 had supervised the production of *The WPA Guide to Utah* and histories of Ogden and Provo. . . . He had acquired a deep understanding of and love for archives from his detailed work in the archives of the Mormon Church.

In September 1942 he followed the great national flow to wartime Washington, D.C. There he worked in a war agency but found time to search the National Archives and the Library of Congress for Mormon and Western materials, including information on Indian and mountain-man activities. Works under way when he moved were completed as *The Humboldt: Highroad of the West* (1943), and *The Great Salt Lake* (1947). He also continued research on what he hoped would be a multi-volume history of the Mormons and Utah. Having exhausted the archival potential

of Washington, D.C., he moved on after the war, doing research in New York and New England as well as along the Mormon trail through Ohio, Missouri, and Illinois.

In late 1947 Morgan was back in Utah. There he edited the *Utah Historical Quarterly*, publishing in 1947–49 the journals of the John Wesley Powell expeditions of 1869–72. He also turned his attention increasingly to a study of the fur trade, initiating a flow of authoritative and definitive works, especially outstanding among which were *Jedediah Smith and the Opening of the West* (1953) and *The West of William H. Ashley* (1964).

Morgan's had been a precarious existence in the postwar years. This was amended by his 1954 appointment as a senior historian at the University of California's Bancroft Library, where he continued his work unimpeded. In all he wrote or edited some forty books in addition to a continuous flow of articles and reviews. Morgan was concerned more with the facts and narratives of the past than with interpretative speculation, and his work rarely has been equaled in its accuracy and the blend of "poetic imagery" and "exactness of expression" that characterize his prose.

Tragically for Utah and Mormon history, Morgan died at the age of fifty-six in 1971. Much of his projected work on Mormon and Utah themes was still unfinished. Later workers have followed his lead, publishing, in addition to bibliographies and chapters on Joseph Smith initiated by him, a number of works that he more or less laid out while he was still with the Utah Writers Project.

Throughout his professional life he was a man of letters in the most direct sense. Unable to hear or converse verbally, he wrote letters, making his typewriter a voice for those interested in Mormon/Utah and mountain-man themes. 📖

Excerpts from Charles S. Peterson, "Dale L. Morgan," Utah History Encyclopedia, www.media.utah.edu/UHE/m/MORGAN,DALE.html.

BY RON ANDERSEN

Paul Engelbrecht

came to Utah in the 1860s by unidentified means. He and his partners established a wholesale and retail liquor store in a small building just west of the Salt Lake Theater. He protested against the excessive license required by the City Council of Salt Lake City and their unequal modes of imposing it on different dealers and declined to pay.

Section 7 of the city ordinance in relation to the liquor traffic provided that if any person having reasonable cause to believe that any house or place is established and kept for the purpose of selling or otherwise disposing of liquors, without a license from the city, and will make oath of the same, describing the place, and if upon investigation it shall so appear, the mayor or alderman before whom such complaint has been made may issue his warrant, directed to the city marshal, or any of his deputies, commanding him to enter said house or place and demolish all things found therein made use of in the sale of liquors, etc.; and to arrest the person or persons owning, keeping, or conducting said house or place, and bring them before the court; where, on conviction, the offender was subject to fine, or imprisonment or both.

The above course was strictly followed in the procedure against Engelbrecht. A person made the required oath before Alderman Jeter Clinton, [then] the order was issued to the city marshal, Mr. J. D. T. McAllister, who with the chief of police and a force of 18 regular and special officers went to the Engelbrecht establishment and “quietly but sternly” proceeded with their duty at seven o’clock in the morning of August 27, 1870. Bottles were broken, barrels burst open, whiskey ran down the gutters in great streams, and vast quantities of the finest champagne and other imported liquors were destroyed or carried off by looters. The stock was estimated at \$18,000.

Two days later, Clinton and several police officers were arrested by the U.S. marshal for participation in the abatement of the Engelbrecht liquor establishment.

For this action Engelbrecht entered a civil suit against the officers for the recovery of a three-fold value of the property destroyed, under a territorial

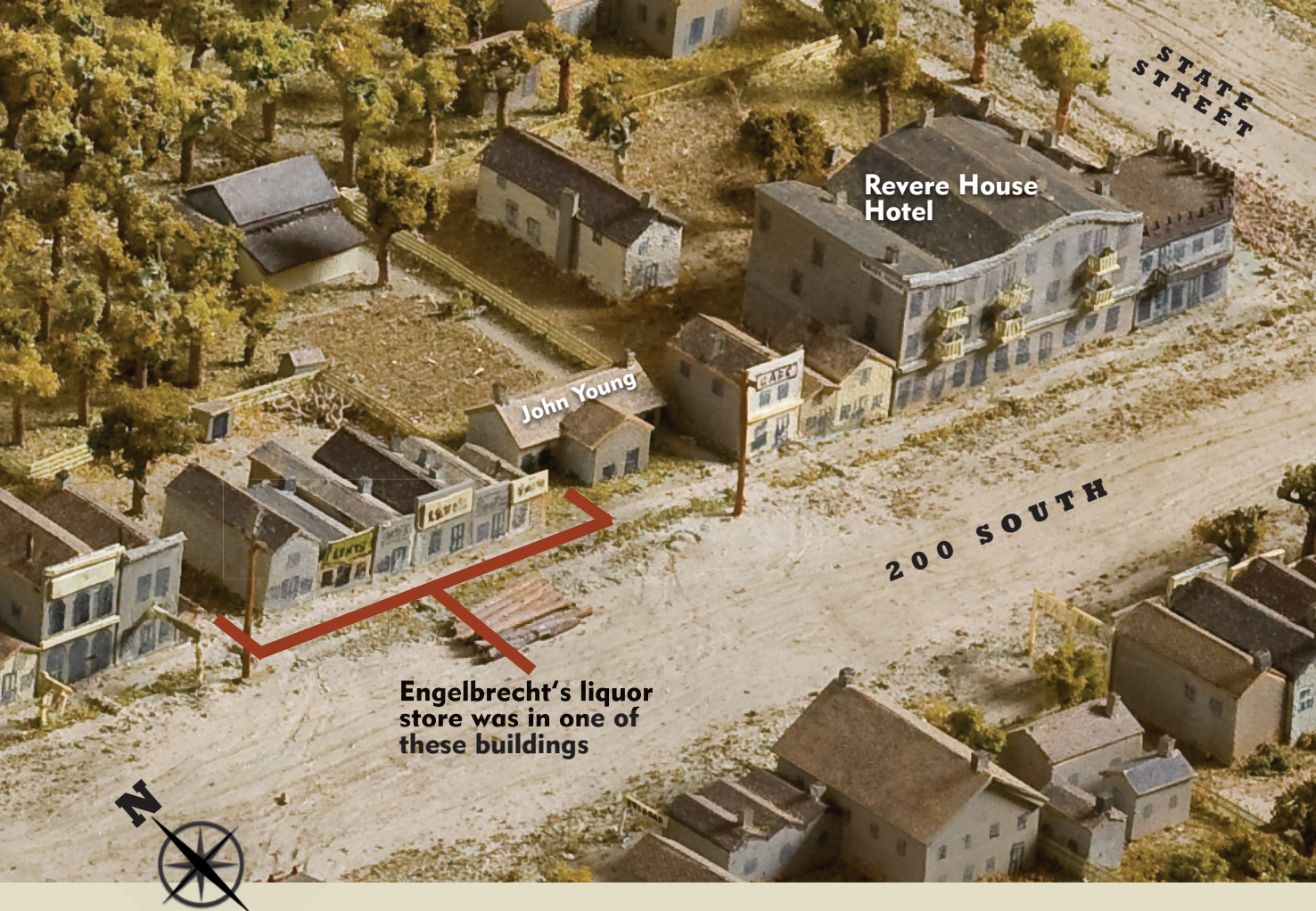
statute providing for treble damages when property was unlawfully, wilfully, and maliciously destroyed. The case drew intense interest as it involved the whole future of Utah. Non-Mormons finally felt they had an impartial tribunal to which they could appeal without dread of Church coercion and Mormon juries.

During the progress of the case Judge McKean in ruling upon a demur of the plaintiffs to the answer of the defendants that their action in destroying the liquors of the Engelbrecht concern was not unlawful, or willful, or malicious, but done in pursuance of legal authority, overruled that demur, so that if the defendants could establish absence of willful malice it would reduce its offense to mere trespass, in which case the defendants could only be liable for the amount of actual damages, instead of treble damages.

When the trial jury, from which every “Mormon” had been excluded, either for cause or on peremptory challenge, brought in its verdict, it was for treble damages amounting to \$59,063.25. On appealing the case to the territorial Supreme Court the judgment of the trial court was affirmed. An appeal was taken to the United States Supreme Court on a writ of error, the defendants challenging the array of the jury in the third judicial district of the territory. “The controlling question raised by the challenge to the array,” as the Supreme Court in its decision subsequently said, “is, whether the law of the territorial legislature, prescribing the mode of obtaining panels of grand and petit jurors, is obligatory upon the district courts of the territory.”

The Supreme Court issued its decision on April 15, 1872, written by Chief Justice Chase. The





telegram message sent to Salt Lake City read, “Jury unlawfully drawn: summonses invalid; proceedings ordered dismissed. Decision unanimous. All indictments quashed.”

The *New York Tribune* thus summarized the effect of the Supreme Court’s decision:

“The effect of this decision is to make void all criminal proceedings in the territorial courts of Utah during the past year [eighteen months], and render necessary the immediate discharge of 138 prisoners who have been illegally held, at an expense of from \$40,000 to \$50,000, which there is no law to provide the payment of, and to affect in the same way all civil cases in which exceptions were taken to the legality of the juries. It is said that 20 or 30 of these civil cases have been appealed to the Supreme Court. The decision is considered as very damaging to the national administration, as Judge McKean was supported in the course he took by the president, though Attorney-General Williams was always of opinion that the proceedings in Utah were illegal.”

The Supreme Court’s decision settled the status of the district courts of Utah, and the methods of

judicial procedure in them, and the right of the people to trial by a jury of their peers, fairly chosen.

It is not known how long Englebrecht remained in Utah, though he was included in the 1874 Salt Lake City Directory. Damages may have been paid enabling him to resume business. Neither he, nor any descendants, are listed in the Utah Cemetery database. 📍

Sources:

J. H. Beadle, O. J. Hollister, and Murat Halstead, *Polygamy; Or, The Mysteries and Crimes of Mormonism* (Philadelphia: National Publishing Company? 1904), 426.

Kate B. Carter, ed. *Our Pioneer Heritage* (Salt Lake City: International Society, Daughters of Utah Pioneers, 1971, 1973), 14:17, 16:8.

<https://new.familysearch.org/> (accessed, Apr. 23, 2011).

<http://www.lds.org/churchhistory/library/pioneercompanysearch/> (accessed, Apr. 23, 2011).

Edward Lenox Sloan, *1869 Salt Lake City Directory and Business Guide* (Salt Lake City: Salt Lake Herald Publishing Company, 1869); *1874 Gazetteer of Utah and Salt Lake City Directory* (Salt Lake City: Salt Lake Herald Publishing Company, 1874).

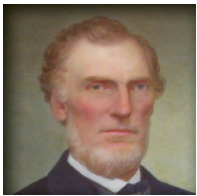
B. H. Roberts, *Comprehensive History of the Church* (Salt Lake City: The Church and Deseret News Press, 1930), 5:140–42, 383–84, 412.

BLOCK 75

SE of Temple Square, between Main St. and State St.,
South Temple and 1st South



1853 (Nicholas G. Morgan Map)				1871-2 (County Records)			
5	Ezra T. Benson	Brig- ham Young	Albert T. Rock- wood	6	No. 167. Daniel H. Wells Dec. 12. 1871.	No. 660. G. O. Smith Dec. 19. 1871.	No. 1445. Brigham Young Sen. Jan. 13. 1872. 10x10.
4	Jedediah M. Grant	75		7	No. 1684. Brigham Young, Sen. Jan. 18. 1872.	No. 1593. Brigham Young Sen Jan. 16. 1872.	
3	Edward Hunter	75		8	No. 1520. Hooper & Eldredge. Jan. 13. 1872.	No. 1613. Jan. 16. 1872.	No. 160. S. L. Sprague Dec. 12. 1871.
2	Thos. L. Williams	Cather- ine Claw- son	T. John- son Dorson Alex. Robins R. Ca- houn	1	No. 1500. Brigham Young Sen. Jan. 13. 1872. 10 R. x 100 f.	No. 1501. Brigham Young Sen. Jan. 13. 1872.	No. 1502. Brigham Young Sen. Jan. 13. 1872.



Daniel H. Wells – Daniel Hanmer Wells was born October 27, 1814, in Trenton, New York, the son of Daniel Wells and Catherine Chapin. . . . In 1826 Wells's father died unexpectedly and the family moved to a remote village later known as Commerce, Illinois. During the 1830s Wells was elected constable and later justice of the peace of Commerce.

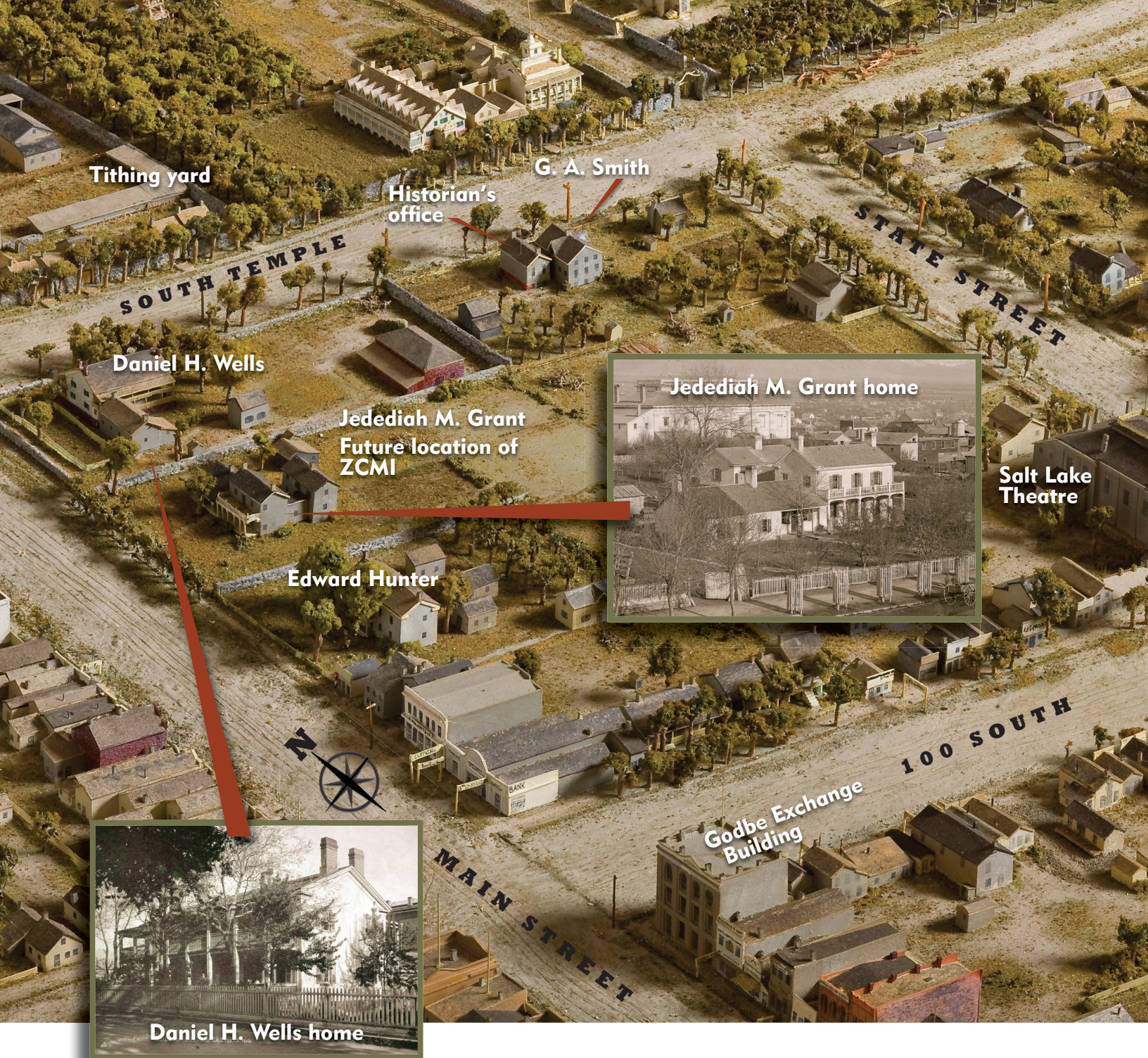
In 1839 when members of the Church . . . began settling in Commerce [later Nauvoo] after fleeing from Missouri . . . Joseph Smith . . . became personally acquainted with and strongly attached to Wells even though Wells was not a member of the LDS faith. . . . After the murder of Joseph Smith in June 1844 an expulsion order was issued against the Latter-day Saints. . . . Wells decided to join the LDS Church and was baptized in 1846. As a brigadier-general of the Nauvoo Legion, Wells oversaw and participated in the Battle of Nauvoo. From 1846 to 1847 Wells remained in the

Nauvoo area attempting to negotiate financial compensation on behalf of exiled Latter-day Saints.

In 1848 Wells arrived in the Utah Territory and began working toward the organization of the State of Deseret. He was elected to the first legislative council, appointed state attorney, and was elected major-general of the Utah Territory-based Nauvoo Legion in 1849. . . . In 1857, as lieutenant-general of the Legion, Wells personally participated in the LDS Church's campaign against local Native American Indians. . . .

On January 4, 1857, Wells was sustained as Brigham Young's second counselor. . . . In 1866 Wells . . . was elected mayor of Salt Lake City [until 1874].

From 1868 to 1884 Wells presided and worked in the Salt Lake City Endowment House; . . . [from 1884 to 1887] lived in Europe to oversee the labors of the LDS Church's missionary program; . . . [and in 1888] returned to Utah and was made president of the Manti Temple, a position he held until his death. Wells died in Salt Lake City on March 27, 1891.



Source: Jensen, Andrew, Latter-day Saint Biographical Encyclopedia (Salt Lake City: Publishers Press, 1971), 1:62-66; see <http://library.usu.edu/specol/manuscript/collms302.html>. Portrait from the Salt Lake City and County Building



Jedediah M. Grant - Born in 1816, [Windsor, New York] Jedediah Morgan Grant [was] baptized [in 1833] by John F. Boynton in water so cold his clothing immediately froze to his body when he left the water.

1834. Shortly after his eighteenth birthday, Grant joined Zion's Camp. He later served missions in New York, North Carolina, Illinois, Virginia–North Carolina, and Pennsylvania. . . .

1844. Married Caroline Van Dyke, who died crossing the plains in 1847. Grant brought her body to the Salt Lake Valley, where she was the first white woman to be buried.

Between 1849 and his death, Grant married six plural wives. He was the father of nine children,

including Heber J. Grant, born just eight days before Jedediah's death. . . .

1851. Respected as brigadier general of the Nauvoo Legion (Deseret territorial militia), he was elected as the first mayor of Salt Lake City. Until his death, he served as both mayor and a member of the Utah Legislature.

1854. Ordained an apostle by Brigham Young, but never a member of the Quorum of the Twelve, Grant served as President Young's second counselor, succeeding Willard Richards. . . .

1856. December 1: After baptizing hundreds in the cold waters of City Creek, forty-year-old Jedediah M. Grant collapsed of exhaustion and exposure. He died a few days later of pneumonia.

Excerpts from Richard S. Van Wagoner and Steven C. Walker, "Jedediah M. Grant (1816–1856)," A Book of Mormons. See <http://signaturebookslibrary.org>.



Edward Hunter - was the third Presiding Bishop of the Church . . . from 1851 until his death. He served as Presiding Bishop longer than any other person in the history of the LDS Church.

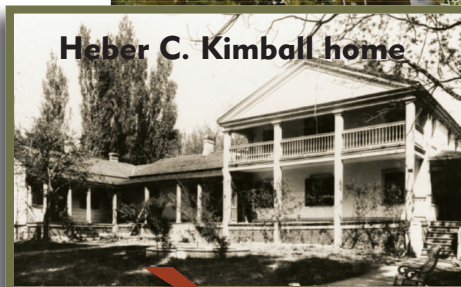
Born in Newtown, Pennsylvania [June 22, 1793], Hunter was engaged in the mercantile business near Philadelphia from 1816 to 1822 and was married to Ann Standley in 1830. . . .

Hunter converted to Mormonism in 1840 and served as bishop of the Nauvoo 5th Ward from 1844 to 1846, then migrated to Utah in 1846 and served as the bishop of the Salt Lake City 13th Ward from 1849 to 1854. Hunter was elected to the Utah Territorial Assembly on November 15, 1851, and served one term.

Hunter was called as Presiding Bishop by Church President Brigham Young in 1851. . . . As president of the Church's Aaronic priesthood, Hunter laid the Salt Lake Temple's southwest cornerstone April 6, 1853. [Hunter died in 1883 at age 90]. 📄

Source: [http://en.wikipedia.org/wiki/Edward_Hunter_\(Mormon\)](http://en.wikipedia.org/wiki/Edward_Hunter_(Mormon))

BLOCK 93, 88



Heber C. Kimball home

Kimball/Whitney cemetery

Heber C. Kimball property

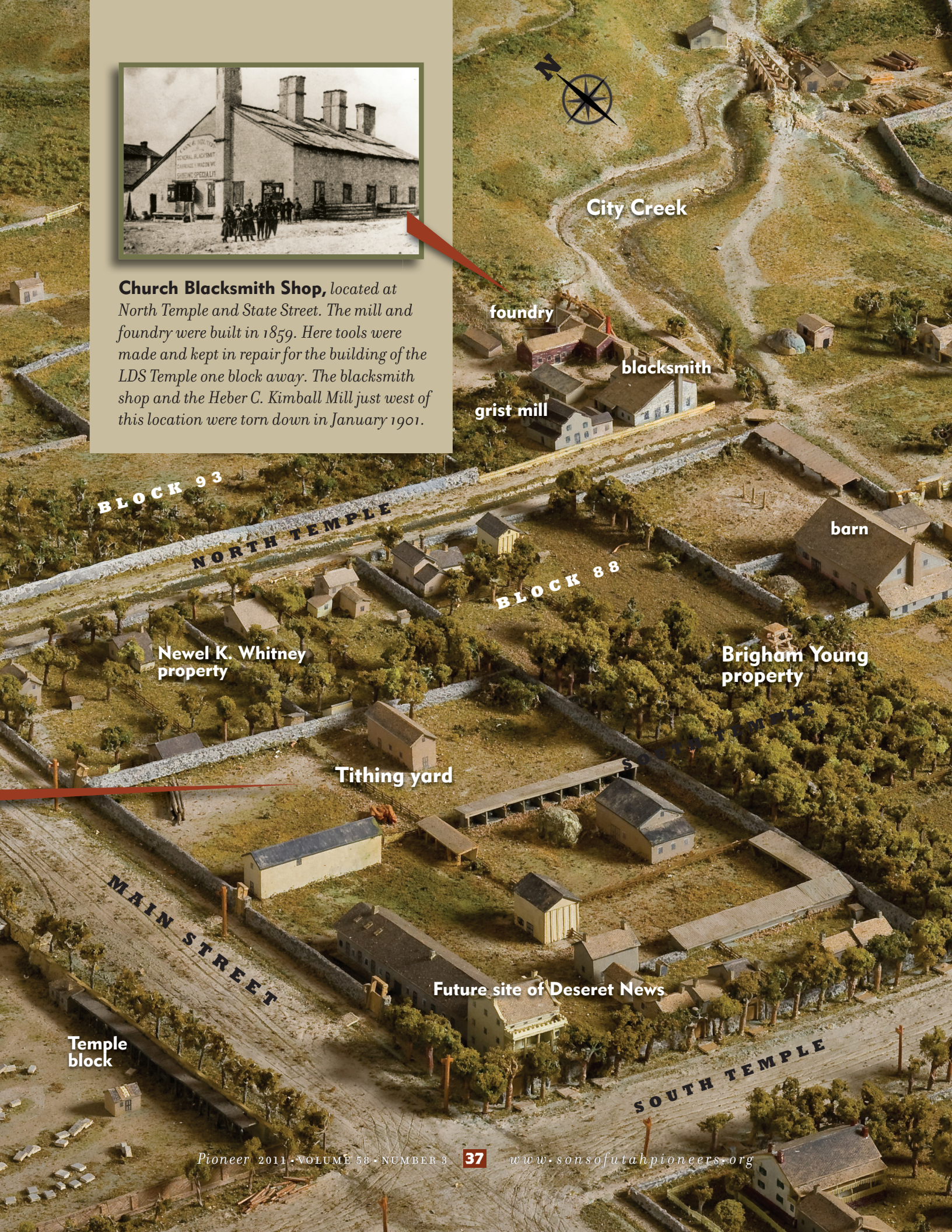


Tithing yard

Salt Lake City tithing office located on the corner of Main Street and South Temple where the Hotel Utah (Joseph Smith Memorial Building) is now. In the early years of the LDS church, members would rarely pay their tithing with money. More often, it was paid in livestock, dry goods, or a portion of their crop. This was all stored at the tithing office yards and distributed through the Deseret Store. The tithing yards also served as the first home of the Deseret News.



Church Blacksmith Shop, located at North Temple and State Street. The mill and foundry were built in 1859. Here tools were made and kept in repair for the building of the LDS Temple one block away. The blacksmith shop and the Heber C. Kimball Mill just west of this location were torn down in January 1901.



Utah County

The 1850 U.S. Census in the Utah Territory

BY MICHAEL MOWER

Brigham Young, named governor of the Utah Territory in 1850 by President Millard Fillmore, faced a number of challenges as the chief executive of the newest territory in the United States. He was responsible for organizing the territorial government, establishing a territorial library, and selecting a capital (a duty that had to be done twice when the first choice, Fillmore, proved to be too rugged and remote). Governor Young was also tasked with serving as the superintendent of Indian Affairs, maintaining relations with the federal government, and developing Utah's home industries and farms.

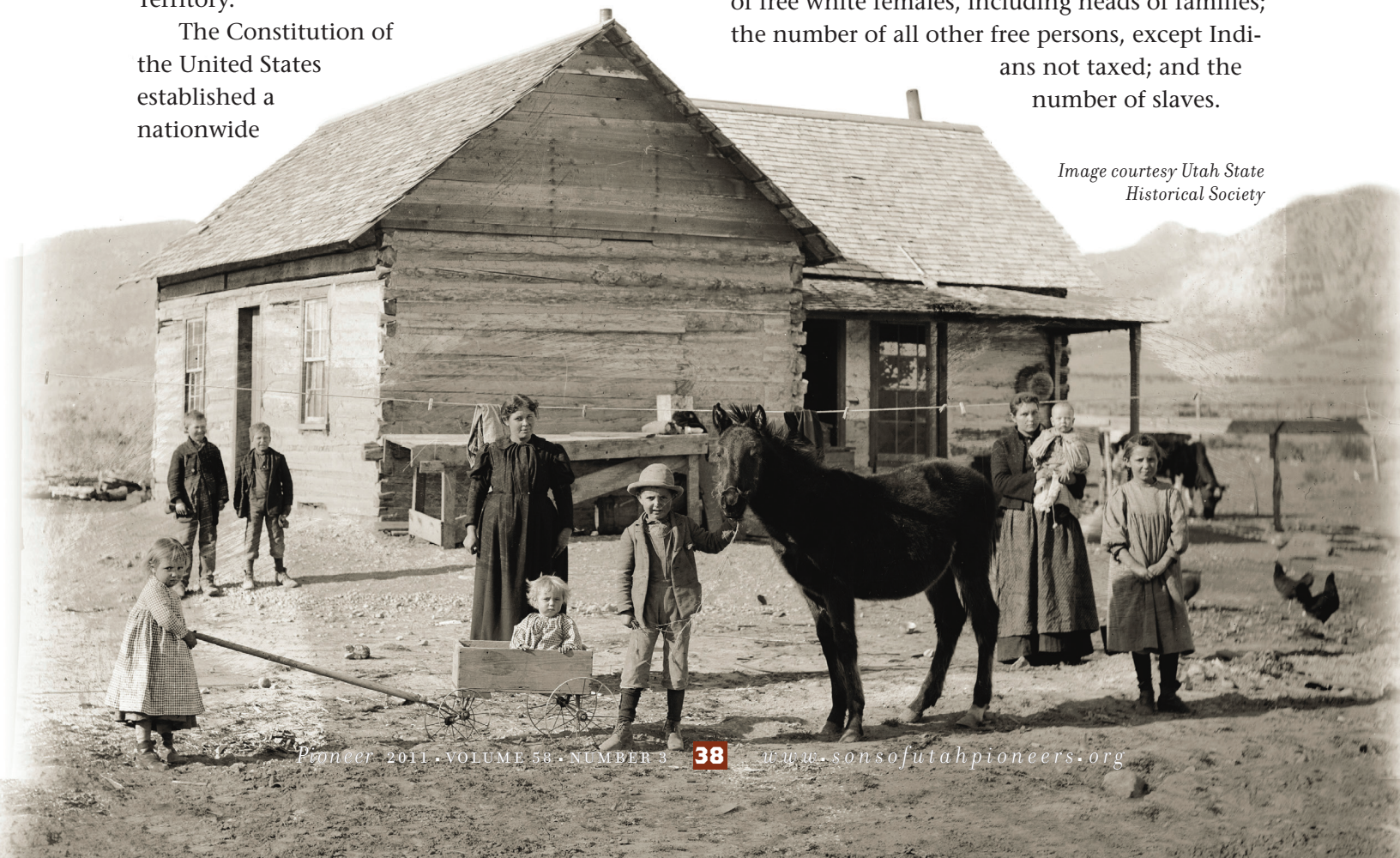
Another assignment the new governor carried out is often overlooked but is nonetheless important in territorial and national history—conducting the United State Census of 1850 for the Utah Territory.

The Constitution of the United States established a nationwide

census (Article 1, section 2). It mandated that an “actual Enumeration” of the nation’s population be made at least every 10 years so that “representatives and direct Taxes shall be apportioned among the several States which may be included within this Union, according to their respective Numbers.” While censuses had been conducted by governments before 1790, this initial U.S. census marked the first time a nation would use the results of a census to determine representation in a representative government. This made the results of the census very important. Everyone—not just citizens—counted.

In that first census, only a limited amount of information was collected: the name of the head of the family; the number of free white males 16 and older, including heads of families; the number of free white females, including heads of families; the number of all other free persons, except Indians not taxed; and the number of slaves.

Image courtesy Utah State Historical Society



One of the most contentious issues at the Constitutional convention revolved around slavery and how slaves should be counted in the census. It was determined that slaves should count as three-fifths of a person. The final tally of the 1790 census showed that 3,929,326 people lived in the United States of whom almost 700,000 were slaves. The largest cities were New York City, which had 33,000 inhabitants; Philadelphia, with 28,000 residents; and Boston, with 18,000 residents.

The United States Census of 1850 was the seventh census of the United States. It was conducted by the Bureau of the Census on June 1, 1850. The official count did not, however, begin in the Utah Territory until 1851. On March 28, 1851, Brigham Young, governor, Utah Territory, assigned the duty of conducting the official census to the territorial clerk, Thomas Bullock.

Bullock was one of the original 1847 Utah pioneers. He was born in 1816 in Leek, Staffordshire, England. At the age of 14 he left school to become a clerk in a law office and later worked as an excise officer for the British government. In 1841 Bullock and his wife joined The Church of Jesus Christ of Latter-day Saints, moving in 1843 to Nauvoo, Illinois, where he was hired as a private clerk to Joseph Smith. In 1847, Bullock traveled with the initial Mormon pioneer company to the Salt Lake Valley. At the General Assembly of the State of Deseret, held on December 2, 1850, Bullock was chosen as clerk of the House of Representatives. Later Bullocks was appointed to serve as the first clerk of the Utah Territory.

The directive to Bullock from Governor Young stated:

"To Mr. Thomas Bullock

"Sir.

"Whereas by an act of Congress, creating the Territory of Utah, approved September 9, 1850, in the 4th section thereof, it is, among other things, directed that the Governor, previous to the first election, shall cause a census or enumeration of the 'Inhabitants of the several Counties and districts of the Territory to be taken.'"

The order empowered Bullock and "such Assistants, as you may see fit to employ in your said



Thomas Bullock

duty" a counting of all persons residing in the Utah Territory except for Indians. Bullock was told he could begin the census count on April 1, 1851, and return the results by July 4 to Governor Young.

For his services, Bullock was to "receive such compensation, as the Territorial Legislature, at its first session may allow." On March 28, 1851, Bullock took his oath as a census marshal. He solemnly swore that he would "make a true and exact enumeration of all the Inhabitants within the district assigned to me" and further pledged to "make due and correct returns thereof to the Governor, to the best of my skill and ability."

The 1850 census marked the first time when there was an attempt to collect information about every member of the household, including women, children, and slaves. Previous U.S. censuses had just collected the names of the heads of the family. A \$35 fine was assessed to any member of a household who failed to furnish accurate information that was not "to the best of his knowledge." Bullock was directed to take a census in the following counties: Great Salt Lake, Davis, Weber, Utah, San Pete, Iron, Tooele, and also in the Green River Precinct (present-day Eastern Utah).

The census results were recorded in log books. Each log listed, as required by the 1850 census guidelines, a number representing the city and county where the head of the household resided; a dwelling number; the name of the head of the household, followed by household members, the individuals' ages, genders, color; and occupation of family members, as well as the real worth of the property of the head of the household; the place of each household member's birth; whether the person had been married within the year; whether they had attended school within the year; whether they were "a person over 20 who cannot read and write"; and whether they were "deaf, dumb, blind, insane, idiotic, pauper or convict."

As a result of the Indian Appropriation Act of 1847, all Native Americans were to be counted in a special and separate 1850 census. In past censuses only Native Americans who paid taxes were counted. However, no mention is made of any

Native Americans in the first Utah Territory census. It is estimated that there were 20,000 American Indians in Utah at the time Utah became a territory. (In the 1860 census enumerators were told to count all “civilized” Indians and 50 of Utah’s 89 “civilized and taxed Indians” were recorded in Salt Lake County).

The information collected by Bullock and his assistants shows a young population who hailed primarily from Northern States and Great Britain. Residents were seldom older than 60.

The 1850 census also provides unique insight into how many Utahns made a living in the rough, largely unsettled territory. People tended to work with their hands. Among the most common professions for men were “farmer,” “laborer,” “cooper,” “lumberman,” or “stone mason.” Others earned their keep as carpenters, shoemakers, watch makers, or merchants. There were a few “professionals” in this first Utah census. One was Sternes Hoskiss, a 34-year-old physician born in Connecticut. Another was William Kimball, a 25-year-old native of New York, whose profession was listed as “Lieutenant.”

The occupation of Utah women was seldom indicated in this census. While later censuses would note that women were employed as seamstresses, domestic servants, or were listed as “keep[ing] house.” Census marshals in 1850 were not required to list the occupation of females. Thus, it is unknown what female heads of households, such as Laura Shaw, a 21-year-old New York native who lived in (county 33) and had three people in her household did to make a living or how Martha

Ann Noah, a 43-year-old from Kentucky provided for herself and the one other person in her household. One exception was Elizabeth Hess, a 54-year-old Pennsylvania native with five people in her

household, \$150 in real property, who was listed in the census. She made her living as a farmer in Davis County.

Many other Utahns, like Thomas Bullock, were born outside of the United States. Abram Bradshaw, a 25-year-old single farmer with no recordable assets, had immigrated to Weber County from England. Joseph Horne was a 39-year-old farmer from England. John Gundershriner was one of just a handful of foreign-born Utahns not born in Great Britain. The 22-year-old glove maker lived in Great Salt Lake City and was a native of Germany. (Not until the 1860 census would those born in Scandinavian countries or other nations be recorded in any significant numbers.)

Prominent pioneer leaders, of course, are listed in this first census. Parley P. Pratt, 43 years old, listed himself as a laborer. At the time the census was taken he lived with his family of three in Utah County. Edwin D. Woolley, a native of Pennsylvania, lived with his 10 family members in Salt Lake County. He had property worth \$500 and was a merchant. According to census records, Heber C. Kimball was 49 in 1851. He had nine family members, worked as a potter and held property worth of \$12,000. (The U.S. Census of 1860 noted he was employed as the “1st Counc Ldsc” (an abbreviation of his title as the “First Counselor in the Church of Jesus Christ of Latter-day Saints”) and had 68 members in his household. It did not list any property he owned.

The county-by-county report shows that the great majority of residents in the Utah Territory resided in Great Salt Lake County or nearby.

1850 CENSUS RECORDS FOR UTAH TERRITORY			
	Males	Females	Total
Great Salt Lake County	3119	3036	6155
Davis County	596	532	1128
Weber County	691	452	1143
Utah County	1125	880	2005
San Pete County	197	168	365
Iron County	191	169	360
Tooele County	85	67	152
Green River Precinct	22	24	46
TOTAL	6,026	5,328	11,354

Adhering to the directive of Governor Young, the First Session of the Territorial Legislature approved the following appropriation on June 30, 1852: "To T. Bullock, agent for taking the enumeration of the Territory of Utah, prior to the first election for the Legislative Assembly of the Territory on the first Monday of August last, two thousand dollars. That same appropriations bill authorized a payment to Bullock's boss when it provided "Brigham Young, for services as Governor of the State of Deseret, for the year ending June 1851, and also superintendant of Indian affairs, as per bill rendered two thousand five hundred dollars."

The final tally of the Utah Territory Census was reported in the *Deseret News* on June 12, 1852: "The Census of Utah Territory is officially published in the *Washington Republican and Intelligencer*. From it we learn that the number of dwellings in the Territory, when the census was taken, as 2,322; families the same; white male inhabitants, 6,022; white female inhabitants, 5,308; total number of whites, 11,330; free colored males, 12, and the same number of females; make the total free population 11,354. There are 26 slaves." Of historical note, of the 26 slaves, and 24 "free colored" persons, who lived mostly in Davis, Salt Lake, and Utah counties, of these 22 were in route to California and were not Utah residents.

The United States Census of 1850 determined that the population of the country that year was 23,191,876—an increase of 35.9 percent over the 17,069,453 persons counted during the 1840 census. The total population included 3,204,313 slaves. The 11,354 people who resided in Utah Territory were but a small portion of the overall population of the nation. However, due to continued migration the population of the Utah Territory—and later the State of Utah—these numbers would quickly multiply. The 1860 U.S Census counted 40,273 people in Utah; the 1870 census recorded 86,786 people in the Territory; and by 1900 at the turn of the century, 276,749 people called the State of Utah home.

The 1850 census accomplished the goal the Founding Fathers established when they created the census. It formed the basis of our representative

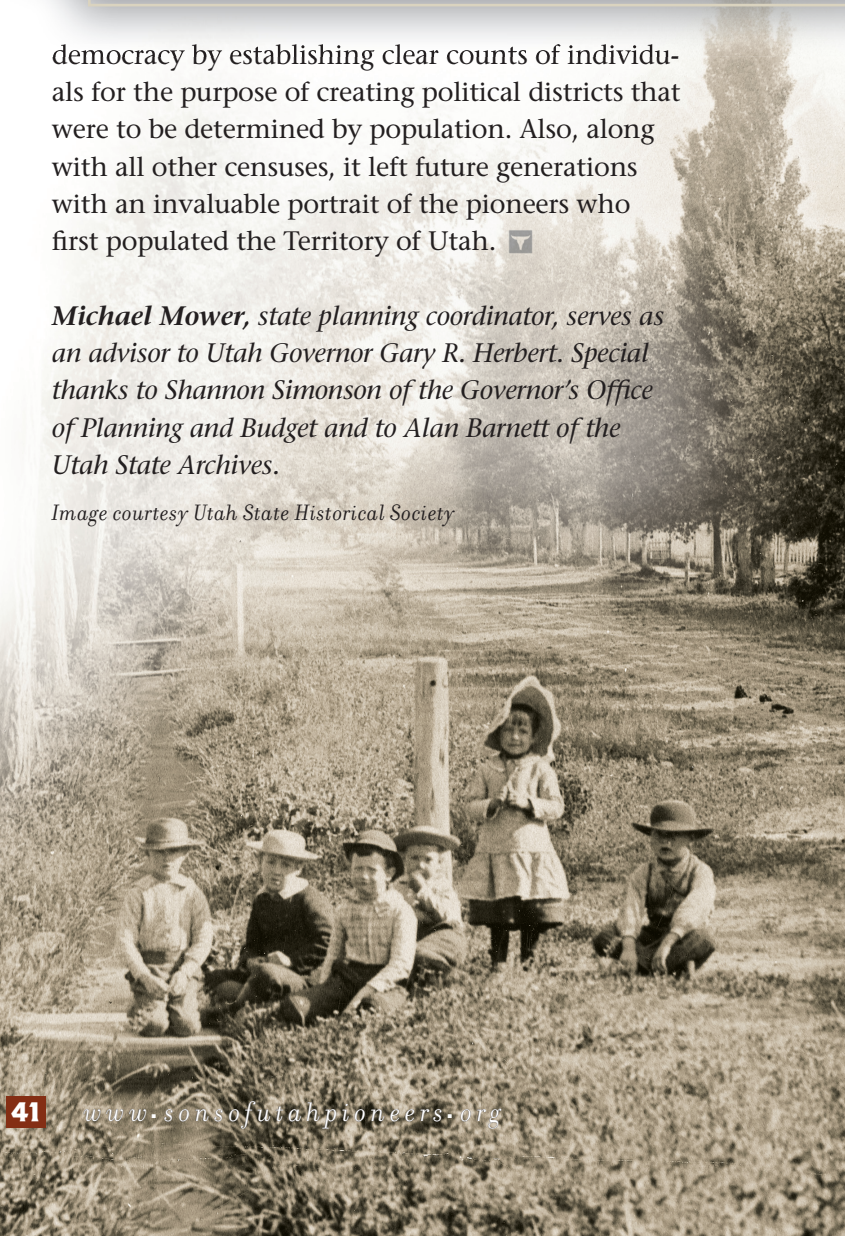
The 1870 census, the first take after Utah Territory had been trimmed to its present state boundaries tallied 86,786 persons. Hardly reflecting the impact of railroads and mines, it reported 183 towns and precincts in the territory, with only three—Salt Lake City (12,584), Ogden (3,127) and Provo (2,384)—having more than 2,000 inhabitants. Eighteen towns had between 1,000 and 2,000 people, and 28 had between 500 and 1,000. Thus, 133 of the 182 settlements reported in 1870 had fewer than 500 people; the territorial population per square mile average 1.1.

Richard D. Poll, Thomas G. Alexander, Eugene E. Campbell, and David E. Miller, Utah's History (Logan: Utah State University Press, 1989), 277.

democracy by establishing clear counts of individuals for the purpose of creating political districts that were to be determined by population. Also, along with all other censuses, it left future generations with an invaluable portrait of the pioneers who first populated the Territory of Utah. ▼

Michael Mower, state planning coordinator, serves as an advisor to Utah Governor Gary R. Herbert. Special thanks to Shannon Simonson of the Governor's Office of Planning and Budget and to Alan Barnett of the Utah State Archives.

Image courtesy Utah State Historical Society



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*October
3-15,
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- No Health Screening
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